(إِنَّمَا بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ الأَخلاَقِ)

Muslim Protocols

Sikander Naqshbandi

(إِنَّمَا بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ الأَخلاَقِ)

Muslim Protocols

Syed Sibte Sikander Naqvi Hanafi
Naqshbandi Mujadiddi

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Precious Pearl

Be content with Allah's division, will become the most incredibly rich

(Sarwar-e-Kunin Imam-ul-Anbiya ﷺ)

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the name of Allah, Most Gracious, Most Merciful

Muslim Protocols

S.No.	Description	Page No.
i.	Author's Word	11
1	Akhlaq Hamida	19
2	Monotheism	24
3.	Taqwa	26
4.	True Intention	30
5	Sincerity	34
6.	Repentance and asking for forgiveness	38
7.	Companions Surviving the Battle of Tabuk	46
8.	The Great Repentance of a Woman's Adultery	55
9	Isteaza (Intercession)	58
10	Love	59
11.	The desire to meet Allah	63
12	Fear	65
13	Raja (Hope)	72
14	Zuhd (Asceticism)	76
15	degrees of asceticism	82

S.No.	Description	Page No.
16	Trust and Belief	84
17.	Qanaat (Contentment)	95
18.	Moderation	100
19	Patience	101
20	Thanksgiving	112
21.	Halal provision	121
22.	Eating Etiquette	124
23	Truth Honest	129
24.	Humility and Modesty	135
25	Tafveedh (Assignment)	138
26	Raza	140
27.	Perseverance and consistency	142
28	Shame and Chastity	145
29	Gentleness, Compassion, and Moderation	151
30	Ruling on concealing the faults of a Muslim brother	154
31.	Bravery	154
32	Justice	156
33	Forgiveness	159
34.	Selflessness and compassion	165
	Trust and honesty	167

S.No.	Description	Page No.
35	Generosity and charity	169
36.	Attributes of Islamic society	173
37	Prohibition of Innovations	174
38	Equality	179
39.	Brotherhood among Muslims	182
40	Cooperation in Good Deeds	185
41	Morality	188
42	Respect for adults and compassion for younger ones	195
43.	Promise	196
44.	Taking care of Allah in the heart	200
45.	Recitation of the Holy Quran	202
46.	Humility in prayer	205
47	Virtues of good behaviour with parents	207
48	Kindness to relatives	216
49	Neighbour's rights	219
50	Tongue protection	224
51	Emphasis on the remembrance of Allah	229
52	Emphasis on giving thanks to Allah Almighty	236
53.	Command to hold fast to the rope of Allah	238

S.No.	Description	Page No.
54.	Attributes of the Wise People	243
55	Ability to think in the Qur'an and the the abomination of interpretation	246
56	Importance of Jihad	250
57	It is obligatory to acquire knowledge	257
58	Reward of the pious in the Hereafter	261
59	Who are the righteous	263
60.	Attributes of Ibad-ur-Rehman and his morals and deeds	265
61.	Attributes of believing men and women, and the The promise of an excellent reward for them	276
62	Durood Tanajina	278

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Author's Words

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَ نَسْتَعِيْنُهٗ وَ نَسْتَغْفِرُهٗ وَ نؤمِنُ بِهٖ وَ نَتَوَكَّلُ عَلَيْهِ وَ نَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَاوَمِنْ سَيِّاٰتِ اَعْمَالِنَا مِنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَ مِنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَ نَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَنَشْهَدُ اَنَّ سَيِّدَنَا وَسَنَدَنَا وَ نَبِيَّنَا وَ مَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَ بَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا*

اَمَّا بَعْدُ

فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

The Prophet (ﷺ) said:

اِنَّمَا بُعِثْتُ لِاُتَمِّمَ مَكَارِمَ الاَخلاَقِ

(Indeed, I have been made a Messenger (ﷺ) in order to fulfill high morals.)
(Majma-Al-Zwaid)

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَ عَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ۔

اَللّٰهُمَّ بَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّ عَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَ عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌO

Morality:

It is the name of the force within man that creates the ability to accept good and bad influences in his nature. Suppose a person is trained with good commands and deeds. In that case, good qualities will be created in him, such as trustworthiness, honesty, patience and forbearance, shame and modesty, compassion and tolerance, generosity, etc. If he is trained in evil deeds and words, then bad qualities like oppression, arrogance, obscenity, denial, betrayal, and lying will be created in him.

Keeping these facts in mind, Islam has created an integrated system of training believers. That is the complete arrangement of his training. Whom Allah Almighty has conveyed to the Ummah through His Beloved Prophet (ﷺ). The Prophet (ﷺ) said: My Lord has trained me, and what a good training. Allah Almighty presented the Prophet (ﷺ) as a model of good morals and praised him.

Allah Almighty (ﷻ) says!

وَإِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ

(Surat al-Qalam - 4)

And indeed, you are of a great moral character.

The Messenger of Allah (ﷺ) said: I have been sent to fulfill good morals. (Mutta Imam Malik)

To repay evil with good, to repay aggression with pardon and forgiveness, and to repay anger with patience and forbearance so that the enemy may also become a friend. These are the good morals, the practical example of which was the Blessed personality of the Messenger of Allah (ﷺ). Due to his morals, in a short period, a savage, bloodthirsty, uncivilized, immoral, and ungodly nation became a nation with the best morals.

There is a well-known narration that an old lady used to live in Makkah. She had an intense hatred of The Prophet (ﷺ) and Islam. She always asked for the destruction of the Prophet (ﷺ), but when she saw that the work of the Prophet (ﷺ) was increasing, she became frustrated and decided to leave Makkah. One day, she packed her things and sat at the house door looking for a helper to pick up her stuff and take her to another place. Coincidentally, the Holy Prophet (ﷺ) passes by her. When he (ﷺ) saw this older woman in distress, he asked for help for her. The old woman said, "I have this stuff. If you have to carry it, I will pay for it." He (ﷺ) carried the luggage on his head and started walking along with her. When she reached her destination, the old woman said, "I have reached my destination. Put my luggage here." He left her

luggage there and started walking back. The older woman said that my son would not take your wages. He (ﷺ) noted that it was my duty to help the needy people without wages. This is my job: to help people in need and to meet their needs. The old woman was very impressed by his action and said, "Son, if you do not take wages, then listen to me." He stopped, and the older woman started giving him advice. Son! A man has appeared in Makkah claiming to be a prophet and insulting our gods. His words have such magic that whoever goes to him becomes his friend. Please don't go to him, or you will go back to your ancestral religion. The Prophet (ﷺ) humbly submitted! Mother! What's his name?

The old woman replied that people call him "Muhammad." He is a great magician. Upon hearing this, he said: That Muhammad is me. The older woman was surprised and asked. If Muhammad (ﷺ) is you, then I believe in your God. (This is a prevalent tradition, but could not be certified)

May Allah help us adopt his favourite attributes at both the individual and collective levels, and give us the courage and moral courage to play our best role in forming an ideal Islamic society.

We pray that Allah will correct our hearts from corruption, keep us manifest, and save us from inferior misconceptions. (Amen)

Readers are requested not to read this book superficially if they want to benefit from it in the true sense. In some places, the reader may feel the article is repetitive; that is, it is not an accident but intentionally placed to keep the reader's mind well. All the virtues in this book are the result of the gift of Allah Almighty (ﷻ), the love of His Beloved Prophet (ﷺ), and the compassion of my mentor Shaykh-e-Tariqat Prof. Dr. Hafiz Munir Ahmad Khan *(Damat Barakatahu)* and the shortcomings are due to my deficiency. We ask Allah Almighty (ﷻ) to bestow His blessings on us and to give us a proper understanding of the religion and the Companions. May Allah grant me the ability to follow and make this book a treasure in the Hereafter. Furthermore, it allows others to read, understand, and be inspired by this book. Amen

وَمَا تَوْفِيْقِيْٓ اِلَّا بِاللّٰهِ عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ اُنِيْبُ

(Surah Hud - 88)

And my success is not through Allah. Upon Him, I have relied, and to Him, I return.

Seeking Duaa

Sikander Naqshbandi *(Allah forgive him)*

10th Rabi us-Sani 1443, Monday, Nov. 15, 2021
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Thank you. Alhamdulillah

Do not think that Why Allah does not accept your claim immediately,

Instead, thank That He does not give punishment of yours

Sins immediately

Precious pearls

If you want to live your life in heaven,

then live your life in this world according to the will of

your Lord

Rare gems

The difference between
the will of
Allah
and one's will
is called

"**grief**"

Akhlaq Hamida

There are certain qualities in a person on which the moral values of that person are based. On which his worldly and for the hereafter success depends. History has shown that despite the extreme scarcity of material resources, Muslims have remained morally high. The values we call Islamic morality include faith, Islam, piety, and benevolence. Based on truth, justice, compassion, and generosity. These morals will put the nation where they are found on the path of inevitable progress and success. Good morals have been given great importance in Islam because they create purity in a Muslim's character.

The knowledge tells man what virtues must be practiced and what vices men should be safe from. This is called ethics. Morality has nothing to do with the relationship between the servant and the Creator but with the principles and rules of dealing between human beings. It includes all kinds of economic, social, political, and civic behaviours, whether within the family or with other members of society.

Islamic morality is based on righteousness. When the servant swells before taking every step, what are the likes and dislikes of Allah Almighty, what is

His pleasure, and what is the action to invite the wrath of Allah Almighty? Both obedience to Allah and self-accountability must be considered.

The importance of morality

Imam Malik (ra): It is narrated that the Prophet (ﷺ) said: I have been sent to complete Makarem Akhlaq (highest model of morality).

(Mutta Imam Malik: Bab Hasan Al-Khalq)

"Makarem Akhlaq" Morality means that man has the best moral concepts, principles, and attributes on which a pure human life and a virtuous human society are based. Even before the Holy Prophet (ﷺ), prophets used to visit different parts of the world and, at other times, to keep the morals of the people right. But no comprehensive personality has come up to date that has fully articulated the principles of morality in all aspects of human life. Then, set a perfect example by following it. In addition, the system of the state and society should be based on the same principles and run-in practices to select the best example. For this purpose, Allah Almighty chose His Beloved and the last Prophet (ﷺ) to keep him till the Day of Resurrection. The Holy Prophet (ﷺ) himself

described this work as the real purpose of his revelation. One thing is clear from this: it was not that you came for some other work, but that you did it at the same time. It was the most important job ever.

Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: The most perfect of believers is the one who is the best in morals.

(Sunan Abu Dawood, Mishkout: Bab Hassan Al-Khalq)

Hazrat Abu Imama (RA) narrated that a man asked the Messenger of Allah (ﷺ). What is faith? He said that when good causes happiness and evil causes grief, you are believers. He asked! O Messenger of Allah (ﷺ)! What is sin? Spoke! When something touches your heart, leave it.
(Narrated by Ahmad, Mishkout: Kitab al-Iman)

In this hadith, two signs of faith have been mentioned. The standard of good and evil is established when the conscience is alive. Due to the harmful effects of the environment and bad company, one may not have become a narcissist. In this hazardous situation, one should worry about one's faith.

Hazrat Abdullah bin Amr bin Aas (RA) says: "The Messenger of Allah (ﷺ) did not utter a word of

obscenity, nor did he do anything obscene, nor did he speak ill of others. He used to say:" They are the best of you who are morally good.

(Sahih Bukhari and Muslim: Chapter on morality)

Hazrat Mu'adh bin Jabal (RA) said that the last will of the Prophet (ﷺ) when he sent me to Yemen was that I should treat people with good manners.
(Mutta Imam Malik, Bab Hassan Al-Khalq)

A man can only succeed in his goal in the world if he possesses the qualities on which success is based. Islamic ethics is, in fact, the perfection of human ethics. Islamic morality prevents selfishness, unbridled carnal desires, oppression, and immorality and creates the attributes of holiness and righteousness. Makes a sense of moral responsibility in man.

Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: The wrestler is not the one who beats the opponent on the field, but the wrestler is the one who controls his ego when he is angry.

(Sahih Muslim, Mishkout: Chapter of Wrath and Proudness)

Anger is a dangerous weakness. Satan uses such weapons to lead man to evil and sin. That is why there is oppression and disorder in society. Patience in controlling oneself is the key to success in responding to offensive things. It is essential for those who have a duty and service to religion and

those who work for the betterment of society to have patience within themselves so that they do not get angry quickly. Be able to cope with all kinds of situations with a cold heart.

Hazrat Abu Huraira (RA) narrated that a man asked the Holy Prophet (ﷺ) to give me advice. He (ﷺ) said, "Do not be angry." He repeated this advice over and over again.

(Sahih Bukhari - Kitab al-Adab)

Hazrat Anas bin Malik (RA) narrated that the Prophet ﷺ) said: Three things are counted among the morals of faith.

1) Man (being defeated) does not sink into falsehood when anger comes.
2) When he is happy, happiness should not lead him astray.
3) And when he has power and authority, he should not take what he does not right to

(Muajam – al Saghir, Tabarani)

Tauheed: (Monotheism)

Allah says:

واللّٰه خلقكم و ما تعلمون

And Allah created you and taught you. That is, Allah created you and created your deeds.

وما تشاءون الا ان يشاء اللّٰه

And you do not want anything except what Allah wills.

The Messenger of Allah ﷺ said! Beware! If they agree to benefit you, they will not help you except what Allah has ordained. And if they all agree to harm you, they will not harm you at all except what Allah has decreed. They believe that nothing happens without Allah's will. This is called Tauheed (monotheism).

Hazrat Moaz (RA) said that during a journey, Rasool Allah (ﷺ) was riding on a donkey, and I was sitting behind him. There was a wooden barrier between me and the Prophet (ﷺ). Rasool Allah (ﷺ) said to me! Muaaz! You know what the right of Allah on the servant is; I said, "Allah and His Messenger (ﷺ) know best." He (ﷺ) said that Allah has the right over His servants to worship Him and not to associate anyone with Him. Allah will not punish him. (On hearing this) I said: O Messenger

of Allah (ﷺ)! Let me tell the people this good news. He (ﷺ) said: Don't tell people this because they will trust it (and stop acting).

(Sahih Bukhari and Muslim)

It is clear from this hadith that whoever believes in Allah as One believes in His divinity and Lordship and His Messenger (ﷺ). It does not associate anyone with His worship and adoration. Then Allah will not punish him. But this does not mean that if a person believes in Allah and His Messenger (ﷺ) and does not commit polytheism, then the fire of Hell will be forbidden to him, no matter how evil he may be. Instead, it means that, like the polytheists and the disbelievers, he will not be punished forever, nor will he be in Hell forever, but he will be punished for his sins and will finally enter Paradise.

(Mazahir-ul-Haq Jaded: Volume 1, Page 116)

Taqwa

Allah says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقٰتِهٖ

(Surat Ale-Imran, 102)

O you who believe! Fear Allah as He should be feared

Allah says:

فَاتَّقُوا اللّٰهَ مَا اسْتَطَعْتُمْ

(Surat at-Taghabun: 16)

Then fear Allah as much as you can.

Allah says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا

(Surat al-Ahzab, 70)

You who have believed, fear Allah and speak words of appropriate justice.

Allah says:

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ۝ وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

(Surat at-Talaq: 2-3)

And whoever fears Allah - He will make for him a way out, and will provide for him from where he does not expect

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تَتَّقُوا اللّٰهَ يَجْعَلْ لَّكُمْ فُرْقَانًا وَّيُكَفِّرْ عَنْكُمْ سَيِّاٰتِكُمْ وَيَغْفِرْ لَكُمْ ۗ

وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ O

(Surat al-Anfal: 29)

O you who have believed, if you fear Allah, He will grant you a criterion, remove your misdeeds, and forgive you. And Allah is the possessor of great bounty.

Hazrat Ibn Masood (ﷺ) is narrated from the Prophet (ﷺ) that he used to say:

اللّٰهُمَّ اِنِّي اَسْأَلُکَ الْهُدَا وَالتُّقَى وَ الْعَفَافَ وَ الْغِنَى

O Allah! I seek guidance from you, purity, and innocence and ask for help.

(Sahih Muslim)

Hazrat Atiya Saadi (RA) narrates that the Prophet (ﷺ) said: The pious person cannot attain the high position of the holy unless he gives up the things in which there is no harm. Some halal and permissible acts become a source of haram acts due to carelessness. Any halal act that becomes a source of haram should be avoided.

Hazrat Ayesha Siddiqa (RA) said: The Messenger of Allah ﷺ said: O Aisha! Avoiding despicable sins because Allah Almighty will question them.

(مشکوٰۃ: باب البکاء و الخوف)

Just as a significant sin threatens the salvation of a Muslim, so a minor sin is no less dangerous. Minor sins may seem mild, but when repeated, the heart becomes rusty, and hatred of Kabair is omitted (big sins).

Hafiz Ibn Qayyim (ra) writes: "Do not look at the sin, no matter how small, but keep in view the greatness of the Almighty Allah (جَلَّ جَلَالُہٗ) whom you are daring to disobey.

" It is narrated on the authority of Abu Huraira (RA) that the Messenger of Allah ﷺ said: A Muslim is the brother of a Muslim, do not let him be oppressed, let him not be left helpless, and let him not be despised. Taqwa is here (three times). He pointed to his chest. He further said: Evil is enough for man to hate his Muslim brother; the blood, wealth, and honour of every Muslim is forbidden to all Muslims.

(مشکوٰۃ: باب الشفاقۃ)

The center of righteousness is the heart. If piety takes root in the heart, its effects appear throughout the body. His deeds become good,

and he begins to hate evil and sin. More than the world, the worry of the hereafter begins.

Hazrat Hasan bin Ali (RA) narrated from the Prophet (ﷺ) that I memorized the words from the blessed tongue of the Messenger of Allah (ﷺ): Because truth is all peace and contentment, and falsehood is all doubt and hesitation.

(Mishkout Sharif: Chapter of Business)

Hazrat Asma bint Yazid (RA) is narrated that the Prophet (ﷺ) said: Shall I not tell you of the best of you? People asked why not! He (ﷺ) said: The best of you is those who, when you see them, you remember Allah. (Mishkout: Book of Love)

لَنْ يَّنَالَ اللّٰهَ لُحُوْمُهَا وَلَا دِمَآؤُهَا وَلٰكِنْ يَّنَالُهُ التَّقْوٰي مِنْكُمْ

(Surat al-Hajj, 37)

Their meat will not reach Allah, nor will their blood, but what goes to Him is piety from you.

True intention:

Syedna Umar bin Khattab (RA) narrated that the Prophet (ﷺ) said: The results of deeds depend on intentions, and every man will get what he intended. (Sahih Bukhari - Book of Revelation)

Therefore, whoever migrates for Allah and His Messenger (ﷺ), his migration will be considered towards him. Whoever migrates to gain the world or to marry a woman, his migration will be for the same purposes.

Ummul-Momineen Hazrat Ayesha Siddiqa (RA) narrated that the Prophet (ﷺ) said: An army will come out to attack the Kabah. When he reaches the Beda (dirt field), he will be sunk in the ground from first to last. Hazrat Ayesha (RA) says! I asked: O Messenger of Allah (ﷺ)! How they're first to last, that is, all of them will be sunk, while there will be market people among them, and there will also be those who are not comrades of theirs. He (ﷺ) said: Their first to last (all) will be sunk into the earth. Then, they will be raised to their intentions. (That is, on the Day of Resurrection, they will be dealt with according to their intentions).

(Sahih Bukhari and Muslim)

Hazrat Ayesha Siddique (RA) narrated that the Prophet (ﷺ) said: There is no migration after the

conquest (conquest of Makkah), but jihad and intention remain. When you are called to go out on jihad, stand out (without hesitation).
(Sahih Bukhari and Muslim)

Hazrat Anas bin Malik (RA) said that when we returned from the battle of Tabuk with the Holy Prophet (ﷺ), he said that some people stayed behind us in Madinah, and stopped there. (That is, they intended to go with us). (Bukhari)

Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: Allah Almighty does not see your bodies and your forms, but He sees your hearts (intentions of heart) and deeds. (Sahih Muslim)

Hazrat Abu Musa Al-Ashari (RA) narrated that the Prophet (ﷺ) was asked: One man fights to show the essence of bravery, another man fights for (family and tribal) honour, and a third fights for hypocrisy. The Messenger of Allah ﷺ said: He who fights only for the sake of Allah's word (religion) is a fighter in the way of Allah. (Bukhari and Muslim)

Hazrat Abdullah bin Abbas (RA) narrated that the Prophet (ﷺ) said: Allah Almighty has written the good and the bad. Then he explained it. So, whoever intends a good deed but has not been able to do it, then Allah writes down a perfect good for him, and if he does it according to his intention, then Allah will give him ten for one good

deed. Seven hundred times more than good deeds, and even more, the reward of good deeds is written for him. And if a person intends an evil deed but does not do it, then Allah writes it down with him as a perfect good, and if he does evil according to his intention, then Allah writes down the same evil. (Sahih Bukhari and Muslim)

Many people do good deeds but forget to make intentions; sometimes, their whole deeds become void. There are specific actions a man takes in his daily routine. He also deserves a reward.

Hazrat Abu Masood (RA) narrated that the Prophet (ﷺ) said: When a Muslim spends money on his wife and children as a reward, it becomes charity for him. (Sahih Bukhari - Kitab al-Iman)

Sometimes, a person plays with his friend or brother. This may be a reward for him if he intends to please his Muslim brother in this game. In the same way, if his wife wants to make him happy, pay her dues, and have a good time with her children, she will be rewarded. If a person expects a reward from Allah Almighty for buying necessities for the house, he can get a great reward. Similarly, when he spends obligatory or non-obligatory expenses on his family, he deserves a reward for having good intentions.

Imam Nawawi (ra) says! This proves that permissible deeds become a means of nearness to and obedience to Allah Almighty through true intentions. Having intercourse with one's wife also becomes worship when one's purpose is to pay the wife's dues. In such a case, to treat her in the best way that Allah has commanded, or to desire good children, or to seek the purity of one's self, or to intend the virtue of one's wife, to prevent both of them from committing haram acts. Trying to stop such thoughts and ideas is part of all good intentions. (Nawawi commentary: 7/29)

Undoubtedly, the commoner does many things in one day. He goes to work, eats, drinks, sleeps, laughs, talks to people, buys and sells, pays people, and so on. These things can be counted as worship if one has good intentions before doing them.

Sincerity

Allah says:

{فَاعْبُدِ اللَّهَ مُخْلِصًا لَّهُ الدِّينَ ۝ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ}

(Surat al-Zumar: 2-3)

So, worship Allah, [being] sincere to Him in religion. Unquestionably, for Allah is the pure religion

Allah says:

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ۝

(Surat al-Ghaffir: 14)

So, invoke Allah, [being] sincere to Him in religion, although the disbelievers dislike it.

Allah says:

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَّهُ الدِّينَ ۝

(Surat al-Zumar: 11)

Say, [O Muhammad (ﷺ)], "Indeed, I have been commanded to worship Allah, [being] sincere to Him in religion.

Allah's instruction

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ

(Surat al-Bayyinah, 5)

And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth

That is, they were not commanded to worship Allah, the Exalted in Might, the Wise, and to turn away from worldly things to Him.

The Messenger of Allah (ﷺ) said:

ان اللّٰه لا ينظر الىٰ صوركم و اموالكم و لكن ينظر الىٰ نياتكم و اعمالكم

Allah does not look at your face and wealth. He looks at your intentions and actions;

Allah Almighty does not look at your appearance and wealth, but at your intentions and at your deeds. In obedience, only the nearness of Allah and His pleasure should be the goal. The joy and consent of the creatures or any psychological, financial, or heartfelt desire should not be the goal. Avoiding hypocrisy creates sincerity.

Hazrat Huzaifa (RA) narrates that the Messenger of Allah (ﷺ) said: Allah Almighty said that sincerity is a secret of mine which I keep in the heart of my servant whom I love. No matter how good a deed is, no matter how small, if it is done with sincerity, it

is blessed, even if no one has helped it. The greater the sincerity, the greater the reward.

It has been narrated in the hadith that if my companions spend half of their time (weighing unit) in the way of Allah, then they should pay the same amount of gold as the mountain of others (non-companions). The thing is that there was so much sincerity and love in these gentlemen that there is not so much in the latter. Therefore, they need help to match their charity and good deeds. The highest degree of sincerity is to work only for Allah, and the creatures have nothing to do with it. Less than that is to try to please the beast, but not for worldly purposes, only to please him. The third level is that there is no intention, no world, and no religion; any action done with an empty mind is acceptable if there is no hypocrisy.

Sincerity is the name of believing in Allah, confessing Him with the tongue, and gaining knowledge of Him. To testify that there is no god but Allah, and no one is His associate. He is the Creator, the Sustainer. Life and death are in His hands. The concept of sincerity also includes recognizing the Prophet Muhammad (ﷺ) as a servant of Allah and the last messenger and prophet. Apart from them, all the prophets and messengers who have visited the world before are right, heaven and hell are correct, and the Day of

Judgment is right. One day, everyone has to go back.

Whatever religion he does for the sake of Allah has no worldly meaning or purpose. It is not for show. Hypocrisy destroys the reward of action. Wrong intentions make a difference in the reward. For example, he fasted, intending that the stomach would be delicate and light. He performed ablution to reduce the heat's intensity. Don't let the beggar get rid of it. Blessed is the saying of the Prophet (ﷺ) that whoever acts to show off to the people, Allah will show his faults to the people on the Day of Resurrection. Hypocrisy is called a kind of shirk. But abandoning good deeds for fear of hypocrisy is also hypocrisy. Keep doing good deeds with sincerity and good intentions. Satan whispers in his heart and prevents him from doing good deeds. Doing these good deeds will be a pretense—how something is done to show the creatures. In the same way, he is abandoning a good deed out of fear of the beholders. The temptation to whisper of hypocrisy does not lead to hypocrisy if there is no intention to show off.

Hazrat Haji Imdad-ullah Muhajir Miki (ra) said that hypocrisy does not always remain hypocrisy; at first, one does something with hypocrisy, then hypocrisy becomes a habit, and then the habit becomes worship and sincerity.

Repentance and asking for forgiveness

When Adam (AS) was sent into the world before he came, Satan came with the challenge, O Allah! I will lead your servants astray and deliver them to hell. Because man is my rival, I have been deposed from my high position. Adam (AS) submitted! O Allah! You have sent my enemy, Satan, with as much power as my children and I don't have. It can take different forms and come in ways we can't see, but it does. He is a Jinn, and we are human. There is a difference between us and his qualities. He will push us into hell. Allah Almighty said:

O Adam (AS)! Indeed, we have given him many powers. But I give you the weapon to fight these forces. As long as you continue to use this weapon, no attack of Satan can be effective. The name of this weapon is "Istighfar". Say "Istighfar Allah" sincerely whenever there is a sin. Allah does not punish those who ask for forgiveness.

The guidance is from the Almighty!

وَمَا كَانَ اللّٰهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُوْنَ O

(Surat al-Anfal: 33)

And Allah would not punish them while they sought forgiveness.

Allah Almighty has placed the feelings of sin in man's heart, as well as the pleasures of sin. Avoiding these sins is not easy. Man clings to them involuntarily. The Almighty Allah has also opened the doors of His mercy, so if a person commits a sin in the course of his emotions and then repents sincerely out of shame, Allah forgives him. The Prophet (ﷺ) said that a person who repents becomes pure from sins as he lets there be no sin.

Allah says:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ تُوبُوٓا۟ إِلَى ٱللَّهِ تَوْبَةً نَّصُوحًا

(Surat at-Tahrim, 8)

O you who have believed, repent to Allah with sincere repentance.

Allah says:

وَتُوبُوٓا۟ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

(Surat al-Noor, 31)

And turn to Allah in repentance, all of you,
O believers that you might succeed.

The Messenger of Allah (ﷺ) said:

يا ايها الناس توبوا الى الله

Or these people repent to Allah, O people! Repent to Allah sincerely. (Muslim)

Repentance is remembering one's mistake, grieving over it, deciding not to do it again, and restraining oneself from evil at the time of desire.

Repentance means grieving over mistakes and returning to goodness. But it also has a beginning and an end. The beginning is that the rays of enlightenment spread on the heart, and the heart becomes aware of the harms of sin, and then fear and remorse arise. May true and pure devotion to atone for sin be created and forsake this sin forever. He should be determined to avoid and abstain from this sin in the future. Attention is required for every sin.

The fact of repentance is that one considers sins highly harmful in the Hereafter. Whoever repents in the manner prescribed in the Shari'ah, keeps his deeds right in the future, forsakes all evils, and persists in his repentance according to the Shari'ah, then indeed Allah will have mercy on him. Sins will be forgiven; repentance will be endured.

In the hadith, Allah Almighty says that if someone comes to me with sins equal to the heavens and the earth and asks forgiveness from me, I will

forgive everything, and I will not care about the abundance of sins.

In another hadith, a person who repents from sin becomes as if he has not committed any sin. The Prophet (ﷺ) said: I seek forgiveness seventy times a day, while the Prophets are free from sins, yet you (ﷺ) are asking for forgiveness. This is the condition of the prophets and the great poets, so how many of us are there? Do not worry that repentance will be broken. If repentance is broken, he should repent again, but with the heart, and stick to it. If one sincerely regrets, one should not care, even if it is repeatedly broken. He will be counted among the righteous servants of Allah Almighty.

The way to repent is to ask for forgiveness for one's past sins, to be ashamed, to fulfill the rights of the worshipers immediately, and to resolve not to deprive anyone of their rights in the future. If he still sins, he should directly offer two Rakat prayers with the intention of repentance and then repent, both from the tongue and from the heart, and seek forgiveness from Allah Almighty. After repenting, he should not deliberately recall this sin. After true repentance, if you place your old sins behind you, renew your repentance and get busy in your work. When repenting, do not go into too much detail about your sins. Let me mention in a

nutshell that I repent of this sin as well as of that sin and of that which I do not know. Instead of thinking and remembering sins, say that I repent of all my sins, knowingly or unknowingly. The primary purpose is to remember Allah. The purpose of placing sins is repentance; when the objective is achieved, it is haram to remember sins for pleasure. If you start to remember automatically, then read ۝ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ "Ina Lilah wa Ina ilaha Rajion" that at that time - reading "إِنَّا لِلَّهِ" will have the same reward as reading in times of trouble. Remember the promises made in the Qur'an and Hadith regarding sins, and think that it will create hatred in the heart.

It is also essential for the one who repents that he should never be so fearless that he does not care about lawful and unlawful deeds; thus, he will provoke the wrath of Allah Almighty.

Imam Muslim (ra) narrated that Allah stretches out His hand at night so that the sinner of the day may repent and stretches out His hand during the day so that the sinner of the night may repent. This process continues till the sun rises from the west.

Imam Ibn Majah (ra) has narrated that if you commit so many sins that your sins reach heaven, then you repent, and Allah will still accept your repentance.

Imam Tirmidhi, Ibn Majah, and Hakim have narrated that every human being is a sinner, and the best sinners are those who repent.

Hazrat Abdullah bin Masood (RA) said that repentance is the repentance of the heart, marked by shame and restlessness over sin. An example is how to apologize to a big man when something goes wrong. They join hands, hold his feet, put a hat on his feet, and say complimentary words, making him cry. He is a man of the world. When anyone is at fault of Allah, at least do as you apologize to this person, while Allah's power cannot be compared to anyone. But Allah is Most Merciful; He has promised that whoever repents to Him will surely be forgiven. He mentioned that the punishment of Allah in the Qur'an and Hadith should be read and memorized. The heart should be free from evil deeds and hatred of sins. There are innumerable benefits of repentance and Istighfar. Istighfar is also an act of worship, a means of forgiving sins and bringing one closer to Allah Almighty. Asking for forgiveness is an act for which there is no set time. It can be done anytime and anywhere. It is not necessary to perform ablution for this. How many sins do we commit intentionally, and how many do we engage in ignorance? Sometimes, we don't even realize that we are sinning, or we don't consider it a sin. In such a situation, whenever a thought comes to his mind,

he should feel remorse, turn to Allah, and seek forgiveness with his tongue. And say: O Allah! I'm so ashamed. Forgive me and keep me safe from it in the future.

Hazrat Anas bin Malik (RA) narrated that the Prophet (ﷺ) said: Allah is more pleased with the repentance of His servant than with a person who has lost his camel in a forest and then found it. (Bukhari and Muslim)

Hazrat Abdullah bin Umar (RA) narrated that the Holy Prophet (ﷺ) said: Indeed, Allah accepts the prayer of a servant until he starts gargling (i.e., until last breath). (Jami 'al-Tirmidhi)

Hazrat Abu Saeed Khadri (RA) narrated that the Prophet (ﷺ) said: There was a man among you who killed ninety-nine (99). When the idea of repentance came to his mind, he asked people about the most outstanding scholar on earth and was told the address of a monk (priest). The killer went to him and asked, "I have committed ninety-nine murders." Can my repentance be accepted? This monk said! No. He also killed this monk and completed the hundred (then regretted it). He then asked the people to tell me about the most outstanding scholar. He was told about a scholar, so he went to him and asked him the same question. This scholar said! Yes. Who is the barrier between Allah and his repentance? Scholer said! Go to someplace; some people

worship Allah, yet worship Allah with them and do not return to your land; this is the land of evil. So, he set out on his journey towards this city of righteousness. He was only halfway there when death overtook him (to take his soul). Both the angels of mercy and the angels of torment came. The angels of mercy said that he had repented and was coming to Allah with all his heart. The angels of torment noted that he never started doing good deeds (therefore, he deserves torment). There was a quarrel between these angels, and an angel came as a man. They made him their judge. He ordered the distance between the two lands to be measured. So, when they measured it, they found it closer to the land he was going to with good intentions. So, the angels of mercy took possession of it.

(Bukhari and Muslim)

According to another narration, he was more than just a pillow towards the settlement of goodness. Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: Allah Almighty will laugh at the sight of two men, one of whom has killed the other, and they will both enter Paradise. A murderer was martyred while fighting in the way of Allah. Allah Almighty gave the infidel killer the ability to repent, and he became a Muslim and became a martyr in the way of Allah.

(Sahih Bukhari and Muslim)

Three Companions Surviving the Battle of Tabuk Repentance

The Holy Qur'an says:

وَّعَلَي الثَّلٰثَةِ الَّذِيْنَ خُلِّفُوْا حَتّٰٓى اِذَا ضَاقَتْ عَلَيْهِمُ الْاَرْضُ بِمَا رَحُبَتْ
وَضَاقَتْ عَلَيْهِمْ اَنْفُسُهُمْ وَظَنُّوْٓا اَنْ لَّا مَلْجَاَ مِنَ اللّٰهِ اِلَّآ اِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ
لِيَتُوْبُوْا اِنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيْمُ O
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ O

(Surat at-Tawbah: 118-119)

And [He also forgave] the three who were left behind [and regretted their error] to the point that the earth closed in on them despite its vastness and their souls confined them, and they were sure that there is no refuge from Allah except in Him. Then, He turned to them so they could repent. Indeed, Allah is the Accepting of repentance, the Merciful. O you who have believed, fear Allah and be with those who are faithful.

It is narrated on the authority of Ibn Ka'b (RA) the story of his non-participation in the battle of Tabuk and the incident of not accompanying the Holy Prophet (ﷺ).

Ka'b ibn Malik (RA) explains it like this! I have not been deprived of being with the Holy Prophet (ﷺ) in any battle except the battle of Tabuk. I could not participate in the Battle of Badr, but those who did not participate were not punished. The point was that the Prophet (ﷺ) left Madinah to follow a caravan of Quraysh, and there, by the will of Allah, there was a clash with the enemy. There was no resolution for it. I was with the Holy Prophet (ﷺ) on the night of Aqaba (pledge of allegiance to Aqaba) while we had made a covenant on Islam. Attending "Layla-tul-Aqaba" was much better than hearing the Battle of Badr. However, Badr's fame and voice are very high among the people.

Now, my incident of not being able to participate in the Battle of Tabuk with the Holy Prophet (ﷺ) is that at the time when I was left behind from participating in the Battle of Tabuk, I was thrilled and wealthy. I've never had two rides before. I could have had two rides in this fight. When the Prophet (ﷺ) intended a war, he (ﷺ) would usually keep it secret. It was a boiling time when the war broke out. It was a long and arduous journey. And there was competition with the enemy's massive army. The Prophet (ﷺ) kept the Muslims free in their affairs so that they could prepare to face the enemy as they wished. It showed his intention to the Muslims, and the Muslims were with the Holy Prophet (ﷺ) in large numbers.

Hazrat Ka'b (RA) said that there will be very few people whose absence the Holy Prophet (ﷺ) could have known. On the contrary, it was thought that the Prophet (ﷺ) would not even know about the disappearance of the army due to its large number. Until knowledge comes from Allah through revelation. The battle took place when the fruit was ripe. At such times, my nature became inclined towards rest. The Prophet (ﷺ) and the Muslims began preparations for war. I would get up every morning and go out to prepare for jihad, but I would return empty-handed. Don't buy preparation and travel items. I thought in my heart that I would do it whenever I wanted because I had no problem with money. As the days went by, the people completed the preparations. Even the Holy Prophet (ﷺ) ordered the companions to depart. I said I would also prepare and meet them in a day or two. During this period, the Muslim army made great progress. I went out to prepare but came back unprepared; this happened every day, and the days passed. The army reached the battlefield, and the battle began. Now, I intend to depart to get there soon and join them. I wish! He would still be on the way, but it could not happen. Now, after the visit of the Holy Prophet (ﷺ), whenever I go out in the bazaar, I am saddened to see that whoever looks like a Muslim is cursed for hypocrisy,

or if I look at Muslims who were forced or disabled. When the Holy Prophet (ﷺ) reached Tabuk, he reminded me! Asked what Ka'b bin Malik was doing, one of the people of Bani Salamah said: O Messenger of Allah (ﷺ)! Prosperity and the pursuit of comfort have stopped him in Madinah. Hazrat Mu'adh bin Jabal (RA) said, "You thought wrong," Mu'adh (RA) said. O Messenger of Allah (ﷺ)! He knows nothing but goodness and virtue. Upon hearing this, the Messenger of Allah (ﷺ) became silent. After the battle, when the Prophet (ﷺ) started returning from Tabuk, I was apprehensive about what to do next. I started thinking of excuses so I could be safe from the Prophet's (ﷺ) punishment. So, I began taking opinions from everyone. In the meantime, it was learned that the Holy Prophet (ﷺ) had returned, so I gave up thinking wrongly. I was convinced that I could not escape wrongdoing. So, I decided to tell the truth. When the Holy Prophet (ﷺ) returned from his journey, he first went to the Prophet's Masjid. There, he prayed two Rakat and then met with the people. Those who did not participate in the war began apologizing and swearing their excuses. The number of such people was a little over eighty. The Prophet (ﷺ) accepted their words. They were apologizing for their shortcomings. But they were handing over the secret of their hearts to Allah Almighty. When it was my turn, I came

and greeted him. He (ﷺ) smiled angrily. Then he said to me, Come here! I went to the front and sat down. He (ﷺ) said to me! Why did you stop? Didn't you buy and prepare for jihad? I said: O Messenger of Allah (ﷺ)! If I had spoken to anyone other than you, I could have given such a reasonable excuse that you would have accepted it because I like to argue and apologize, but by Allah! I know that at that time, I will please you by telling a lie, but soon Allah Almighty will make you angry with me. And if I speak the truth, I hope you will be kind to me.

O Messenger of Allah (ﷺ)! By Allah! I have no reasonable excuse and no excuse not to participate in the war. He (ﷺ) said: You are telling the truth. So go now and wait for what Allah has decreed for you. So, I came back. The people of Bani Salma also got up with me and joined me. They said: By Allah! We've never seen you make a mistake before. You have never given any excuse to the Holy Prophet (ﷺ) as other people have offered; otherwise, this Istighfar of the Holy Prophet (ﷺ) would have been enough for you as the Holy Prophet (ﷺ) had asked for forgiveness for others. The point is, they insisted so much that I decided to go again and make some excuses. But I asked these people if anyone else like me had this situation. They said, "Yes, two other men like you have told the truth." I asked who they were. They

reported that Marara bin Rabi 'al-Amiri (RA) and Hilal ibn Umayyah al-Wafqi (RA). It was said that these two men were righteous; they took part in the battle of Badr, and now their footsteps were in front of me. Therefore, I did not go to the Holy Prophet (ﷺ) again. Now it is known that the Holy Prophet (ﷺ) forbade the people to greet the three of us. Now, the people have completely boycotted us, and they have turned away from us in such a way that our living on earth has become a burden. Fifty days have passed since our buycott. Both of them hid their faces and chose to stay at home. They were weeping and praying at home. I was a little tough and had a lot of stamina. I used to go and pray with the congregation and walk around the bazaars, but no one would talk to me. I would come to the Holy Prophet (ﷺ), greet him, and see if his lips moved. Then, I would offer prayers near him. I used to look at Rasool Allah (ﷺ) with my eyebrows. When I started praying, Rasool Allah (ﷺ) would look at me, and when I turned towards him, Rasool Allah (ﷺ) would look away. As the boycott prolonged, I called Abu Qatada (RA); he was my cousin, and I greatly wanted him. I spoke! "Assalam Alikum," but he did not answer. I said: O Abu Qatada (RA)! By Allah! Do you not know that I love Allah and His Messenger (ﷺ)? Hearing this, he remained silent. I swore by Allah, but he still said nothing. I promised again, but he

did not say anything but spoke in ignorance—Allah and His Messenger (ﷺ) know best. I burst into tears and came back through the wall.

One day, while going to the bazaar in Madinah, a Coptic man from Syria, who was selling food, began asking people for the address of Ka'b bin Malik (RA). People pointed at me, and he approached me and handed me a letter from Shah Ghassan. I knew how to read and write. I read that letter; he wrote it! "I have been informed that your master has been harsh on you. Allah has not made you an ordinary man; you are not average. Come to us, and we will bless you.

" I read the letter and said that another trouble had come. This is the new trouble. I set the letter on fire. When forty days out of fifty had passed, a messenger of the Messenger of Allah (ﷺ) came to me and said, "The Holy Prophet (ﷺ) has commanded you to separate from your wives." I asked about the ruling on divorce. I said No! Just stay away from them, don't get close. He noted that the same has been said about the other two. So, I told my wife to go to her parents' house until another command of Allah Almighty comes.

Hilal bin Umayyah's (RA) wife went to the Messenger of Allah (ﷺ) and said: O Messenger of Allah (ﷺ)! Hilal is an older man, and there is no one

else to serve him. If I continue to serve him, I do not think you will disapprove. The Prophet (ﷺ) said: It is all right, but he should not approach you. She said that it has become difficult for this poor man to move. He has been crying continuously since the day of your wrath till today. One of my family members said that you (Ka'b) should also seek permission from the Messenger of Allah (ﷺ) to take service from your wife. For example, Hilal (RA) has received authorization. I spoke! By Allah! I will never ask the Holy Prophet (ﷺ) for this. I don't know what the Holy Prophet (ﷺ) will say. I am a young man; I do not need anyone's service. Now, we have spent another ten days, and fifty days have passed since the separation of the people. On the morning of the fiftieth day, Ka'b bin Malik (RA) was sitting on the roof of his house after performing the morning prayer, as Allah Almighty has said in the Qur'an. That is to say, my soul was feeling heavy on me. This vast world was making me feel so narrow that the voice of a caller from Salah Hill fell in my ears, and he was screaming.

Rejoice, O Ka'b bin Malik! As soon as I heard this, I fell into prostration and realized that Allah Almighty had accepted my repentance. The time of trouble has passed. After the morning prayer, the Prophet (ﷺ) informed the people that Allah had accepted their repentance. People ran to give me the good news; they went to both of

them beside me. I also had a rider on horseback, but the one who climbed the hill and shouted was more successful than I got the news first.

So, when the man I heard met me, I removed my clothes and put them on him. By Allah! I didn't have another pair at the time. I borrowed clothes for myself and wore them. I left to go to the Holy Prophet (ﷺ). People would come to me in droves and greet me. When I entered the masjid, the Prophet (ﷺ) was sitting among the Sahabah. Talha bin Ubaidah (RA) is looking at me. He ran, shook hands with me, and congratulated me. None of the Muhajireen took this step except him. I have never forgotten this sincerity. I came and greeted the Messenger of Allah (ﷺ). His face shone with happiness. He (ﷺ) said, "Rejoice, you have not had such a happy day since you were born." I asked, "O Messenger of Allah (ﷺ)!" Is this good news from you or Allah? He (ﷺ) said: From Allah. When the Holy Prophet (ﷺ) was happy, his face shone like a piece of the moon. Your (ﷺ) happiness was reflected in your face. I asked the Messenger of Allah (ﷺ)! The blessing of accepting my repentance should be that I lay down all my wealth and possessions in the way of Allah. The Holy Prophet (ﷺ) said: Don't do that, keep some and give some charity. This is the best case. I said I got the share from Khyber and will keep it for myself. O Messenger of Allah (ﷺ)! Allah saved me

because of the blessings of truth. By Allah! Ever since I mentioned the truth to the Holy Prophet (ﷺ), I have never lied. I pray to Allah that he will never lie to me again. (Tafsir Ibn Kathir: vol. 2, p. 442)

Great repentance for a woman's immorality

The Ghamdiya woman who came to the Prophet's (ﷺ) service and confessed to adultery was stoned to death after she gave birth to a child.

A woman from the Ghamid family of the Azdi tribe came to the service of the Prophet (ﷺ) and said: O Messenger of Allah (ﷺ)! Cleanse me, the Prophet (ﷺ) said: It is a pity for you to go back and ask Allah for forgiveness and repentance. She spoke! I am a woman who is pregnant by adultery, so after this confession, there is no question of my refusal because the appearance of my pregnancy is my crime. The most significant proof is that, unlike Maaz (RA), there was room for denial. The Prophet (ﷺ) said in this way to show his negligence and to give him another chance to return to confessing adultery. What is she saying? Despite this, the woman insisted on her confession and said, "Yes." Well, wait until you have finished giving birth.

The narrator says that after this instruction of the Prophet (ﷺ), an Ansari took charge (of taking care of this woman and providing for her) until she gave birth and then, during this period, later, this man came to the service of the Holy Prophet (ﷺ) and said that the Ghamdiya woman had given birth. The Prophet (ﷺ) said: We will not stone her and leave her infant in a state where no one will breastfeed her. Another Ansari stood up and said: O Messenger of Allah (ﷺ)! I am responsible for breastfeeding this child, after which the Prophet (ﷺ) stoned her. According to another narration, the Prophet (ﷺ) asked her to breastfeed him so that he could wean her. At that time, she had a piece of bread in his child's hand. She said: O Messenger of Allah (ﷺ), I have weaned the child, and now he is eating this bread.

The Prophet (ﷺ) handed over the child to a Muslim and ordered the woman to dig a pit. When the pit was dug up to her chest, the Prophet (ﷺ) ordered her to be stoned. She was stoned (during his stoning) when Hazrat Khalid bin Waleed (RA) struck a stone, and the blood of her head fell on Hazrat Khalid bin Waleed (RA). Hazrat Khalid (RA) started calling her evil. The Prophet (ﷺ) said: Khalid! She has been forgiven. Please don't call her evil. I swear by the One in Whose hand is my soul! This woman has repented in such a way that even if a tax collector does such repentance, he

will be forgiven and pardoned. After that, the Prophet (ﷺ) offered her funeral prayers, and she was buried. (Sahih Muslim)

According to another narration, the Prophet (ﷺ) offered his funeral prayers. Hazrat Omar (RA) asked the Messenger of Allah (ﷺ)! O Messenger of Allah (ﷺ)! You read the funeral of this wicked woman. He (ﷺ) said: Omar! (You do not know) This woman has made such pure repentance that if it is distributed among the seventy men of the people of Madinah, it will be enough for them (for salvation). Is there anything better than that she sacrificed her life for the sake of Allah, the Lord of Glory? (Sahih Muslim)

Isteaza (Intercession)

Intercession means seeking refuge. Before the recitation of the Holy Quran, read

اعوذ باللّٰہ من الشیطٰن الرحیم

"I seek refuge in Allah from the accursed Satan."

This action of ours is praiseworthy because the result is that O Allah! Take refuge in me from the evil of the devil.

There are all kinds of accidents and tragedies in this world, and we are always ahead of Satan and Nafs, so we should always seek refuge from these things. Sometimes, some dangers cannot be understood in matters and relationships, nor is the solution in one's own hands. Seeking refuge in your Lord in such a time gives excellent strength to the heart. One should get in the habit of saying "اعوذ باللّٰہ" from the bottom of one's heart when such a situation arises. Man has various kinds of whispers and fears from morning to evening. No human being is free from danger. The easiest way to avoid all the dangers of this world and the hereafter, and to worship, is "intercession."

‘‘Prayer’’ is the act by which the servant observes the greatness and glory of Allah Almighty and the mercy and compassion in his heart, and he is given protection and contentment by Allah

Almighty. There is a wealth of trust. Such people do not develop a spirit of persecution. Therefore, it should be made a habit to say "اعوذباللّٰه" from the depths of the heart whenever any danger is felt. When you seek refuge in Allah Almighty, you will realize that as the risks increase, Allah's mercy opens strange avenues of protection.

Love

Allah says:

يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ

(Surat al-Maida, 54)

And Allah loves them, and they love Allah.

The second place Allah says:

وَالَّذِينَ ءَامَنُوٓا۟ أَشَدُّ حُبًّا لِّلَّهِ

(Surat al-Baqarah, 165)

And those who believe are very strong in the love of Allah.

The Messenger of Allah (ﷺ) said:

Whoever loves to meet Allah, Allah loves to meet him, and whoever dislikes meeting Allah, Allah considers his meeting to be wrong.

To be attracted to something in nature that brings pleasure is called love. If this tendency becomes strong, it is called (Ishq) love.

There are two types of love: physical love and rational love. Man has no control over physical love. It is involuntary to be born and raised. This automatic process only lasts for a while and is missed. Love is enduring in the intellect, and it is in the power of man, and there is accountability for it. Physical love is based on nature's passion, which does not last forever.

There are three reasons for love: either someone does us a favour by which we fall in love with him, or we fall in love with him because of someone's beauty, or because we found perfection in someone and that perfection is the cause of love. As long as beauty lasts, love stays young. As beauty fades, love begins to wane. In the same way, as long as perfection remains, love remains. When its perfection is over, love goes away too. Beloved Haqiqi's (ultimate love) perfection never ends, and neither does beauty, so his love never ends. Because there is no perfection in anyone other than Allah, the Auliya karam (ra) do not love anyone except Allah. Physical love can also be from non-God. The spirit of love for Allah is rational love, not physical love. The perfections, attributes, and rewards of Allah Almighty (ﷻ) should be

remembered frequently, obedience to the Shariah commands, frequent remembrance of Allah, the love of non-God leaves the heart, and the love of Allah takes hold in the heart.

The easiest way to love Allah is to visit someone briefly every day, and after a few days, love is born in them. If the meeting lasts for a while, then the heart becomes restless. This is a matter of general observation. In the same way, every Muslim should start meeting Allah Almighty. The method is that, apart from the obligatory acts of worship, one should sit in solitude for a while and remember Allah Almighty. In this zikr, the words of Kalima Tayyaba, Durood Sharif, Istighfar, and recitation of the Holy Quran should be included. In addition to this, he also kept a secret remembrance in which he imagined Allah Almighty in his heart and released his heart. This remembrance is to meet Allah. Allah Almighty says: "Remember me, and I will remember you." Allah Almighty said: I am with the one who mentions. One way to cultivate love for Allah is to reflect on His blessings. Allah Almighty has made all the blessings on earth for man and has created man for His worship. So, I should thank Allah for every blessing I have received. This creates love for Allah in human nature.

One way is to associate with those who love Allah Almighty. It has been narrated in the hadith that the hearts of the people of Allah (Auliya Allah) are the mines of righteousness, just as gold is found in the mines of gold, silver is located in the mines of silver, salt is found in the mines of salt, so are the treasures of purity and love of Allah. They are obtained from the company of Allah's people (Wali-Allah). Allah shows the faults of the servant whom He loves to those within him, creates love and compassion for all creatures in his heart, and makes him generous and hospitable. He considers himself inferior to others because of his sins. He removes graves and wonders from his heart. He does respect for others. It is not easy to eradicate oneself to this extent. Otherwise, today, every person would be a Wali-Allah. This blessing is obtained from the company of an Auliya Allah, a lover of Allah.

The desire to meet Allah

Allah says:

مَنْ كَانَ يَرْجُوْا لِقَاۤءَ اللّٰهِ فَاِنَّ اَجَلَ اللّٰهِ لَاٰتٍۗ وَهُوَ السَّمِيْعُ الْعَلِيْمُ O

(Surat al-Ankabut, 5)

Whoever should hope for the meeting with Allah - indeed, the term decreed by Allah is coming. And He is the Hearing, the Knowing.

The Messenger of Allah (ﷺ) said:

اسئلک النظر الی وجهک و الشوق الی لقاءک

(Nisai)

I ask you to visit Your Face and meet You.

The desire to see or get something loved is called a hobby. In the beginning, love is the colour of passion. Later, love prevails. At that time, the conditions in the passion time do not remain. For example, crying over words and getting lost in thoughts: some people seem to consider these conditions the goal, although it is not the goal that passion prevails at all times, and the love for favourite things does not arise in nature. The real purpose is to keep the remembrance of Allah Almighty in the heart.

The Messenger of Allah (ﷺ) said:

اسئلک شوقاً الیٰ لقاءک من غیر ضرّاء مضرّۃ ولا فتنۃ مضلّۃ

That is, O Allah! I look forward to meeting you without hesitation, falling into harmlessness and suffering without being led astray by temptation.

The domination of passion and love sometimes leads to extreme loss and destruction, which disrupts the deeds. The purpose is nearness to Allah and obedience to the commands of Allah, which is harmed when he starts talking rudely. As most lovers do in the current situation, rudeness is very harmful to the religion, but in the case of domination, it is forgiven. This is a terrible thing. Rasool Allah (ﷺ) was a combination of respect, obedience and love.

Fear

Allah Almighty has instructed!

"واخشونی " means fear me

The Messenger of Allah (ﷺ) said:

من خاف ادلج و من ادلج بلغ المنزل الا ان سلعة اللّٰه

غاليه الا ان سلعة اللّٰه الجنة

That is, he who fears is walking at night, and he who walks at night reaches the destination. Listen! Allah's deal is precious. Allah's deal is heaven.

The thought of something unpleasant and the fear of it happening, which is painful for the heart, is called fear. The reality of fear is the possibility of punishment that I may be tormented. This possibility is and should be present in every Muslim. This is the condition of faith, and its name is Fear of Rationality. Whenever you sin, keep in mind the promise of Allah in your heart and the punishment of Allah. It is a sin to ignore it. This is the fear of Allah Almighty, a desire for good deeds, and the means of avoiding sins. In the glory of those who fear, Allah Almighty has accumulated guidance, mercy, knowledge, and pleasure. Everything is feared by one who fears Allah.

In the Holy Qur'an, Allah Almighty has instructed in many places about fear!

اِنَّمَا ذٰلِكُمُ الشَّيْطٰنُ يُخَوِّفُ اَوْلِيَآءَهٗ ۚ فَلَا تَخَافُوْهُمْ وَخَافُوْنِ
اِنْ كُنْتُمْ مُّؤْمِنِيْنَ O

(Surat al-Imran, 175)

That is only Satan who frightens [you] of his supporters. So, fear them not, but fear Me, if you are [indeed] believers.

The guidance is from the Almighty!

قُلْ اِنِّيْٓ اَخَافُ اِنْ عَصَيْتُ رَبِّيْ عَذَابَ يَوْمٍ عَظِيْمٍ O

(Surat al-Anam: 15)

Say, "Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."

The guidance is from the Almighty!

وَاَنْذِرْ بِهِ الَّذِيْنَ يَخَافُوْنَ اَنْ يُّحْشَرُوْٓا اِلٰى رَبِّهِمْ لَيْسَ لَهُمْ مِّنْ دُوْنِهٖ
وَلِيٌّ وَّلَا شَفِيْعٌ لَّعَلَّهُمْ يَتَّقُوْنَ O

(Surat al-Anam: 51)

And warn by the Qur'an those who fear that they will be gathered before their Lord - for them besides Him will be no protector and no intercessor - that they might become righteous.

The guidance is from the Almighty!

وَلَآ اَخَافُ مَا تُشْرِكُوْنَ بِهٖٓ اِلَّآ اَنْ يَّشَاۤءَ رَبِّيْ شَيْـًٔا ۗوَسِعَ رَبِّيْ
كُلَّ شَيْءٍ عِلْمًا ۗاَفَلَا تَتَذَكَّرُوْنَ O

(Surat al-Anam: 80)

And I fear not what you associate with Him [and will not be harmed] unless my Lord should will something. My Lord encompasses all things in knowledge; will you not remember?

The guidance is from the Almighty!

اِنِّيْٓ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيْمٍ O

(Surat al-Araf, 59)

Indeed, I fear for you the punishment of a tremendous Day.

The guidance is from the Almighty!

اَنْ لَّا تَعْبُدُوْٓا اِلَّا اللّٰهَ ۗاِنِّيْٓ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ اَلِيْمٍ O

(Surah Hud. 26)

That you not worship except Allah. Indeed, I fear for you the punishment of a painful day."

The guidance is from the Almighty!

وَّاِنِّيْٓ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيْطٍ O

(Surah Hud. 84)

But indeed, I fear for you the punishment of an all-encompassing Day.

The guidance is from the Almighty!

إِنَّ فِي ذَٰلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ ۙ
لَّهُ النَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ۝

(Surah Hud. 103)

Indeed, that is a sign for those who fear the punishment of the Hereafter. That is a Day for which the people will be collected, and that is a Day [which will be] witnessed.

The guidance is from the Almighty!

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ
وَيَخَافُونَ سُوءَ الْحِسَابِ ۝

(Surat al-Rad: 21)

And those who join that which Allah has ordered to be entered and fear their Lord and are afraid of the evil of [their] account,

The guidance is from the Almighty!

ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ۝

(Surah Ibrahim - 14)

That is for he who fears My position and fears My threat.

The guidance is from the Almighty!

يَخَافُونَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ O

(Surat an-Nahl, 50)

They fear their Lord above them, and they do what they are commanded.

The guidance is from the Almighty!

وَمَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ وَهُوَ مُؤْمِنٌ فَلَا يَخٰفُ ظُلْمًا وَّلَا هَضْمًا O

(Surat at-Taha: 112)

But he who does righteous deeds while he is a believer will neither fear injustice nor deprivation.

The guidance is from the Almighty!

يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيْهِ الْقُلُوْبُ وَالْاَبْصَارُ O

(Surat al-Noor, 37)

They fear a Day in which the hearts and eyes will [fearfully] turnabout –

The guidance is from the Almighty!

قُلْ اِنِّيْٓ اَخَافُ اِنْ عَصَيْتُ رَبِّيْ عَذَابَ يَوْمٍ عَظِيْمٍ O

(Surat al-Zumar: 13)

Say, "Indeed, I fear if I should disobey my Lord, the punishment of a tremendous Day."

The guidance is from the Almighty!

وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتٰنِ O

(Surat Ar-Rahman: 46)

But for he who has feared the position of his Lord are two gardens –

The guidance is from the Almighty!

يُوْفُوْنَ بِالنَّذْرِ وَيَخَافُوْنَ يَوْمًا كَانَ شَرُّهٗ مُسْتَطِيْرًا O

(Surat al-Daher: 7)

They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread.

The guidance is from the Almighty!

اِنَّا نَخَافُ مِنْ رَّبِّنَا يَوْمًا عَبُوْسًا قَمْطَرِيْرًا O

(Surat al-Daher: 10)

Indeed, we fear from our Lord a Day austere and distressful."

The guidance is from the Almighty!

وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَنَهَى النَّفْسَ عَنِ الْهَوٰى O

فَاِنَّ الْجَنَّةَ هِيَ الْمَاْوٰى O

(Surat al-Nazeaat, 40)

But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, then indeed, Paradise will be [his] refuge.

No one will have two fears. He who fears Allah in this world will be fearless in the Hereafter. And whoever is unafraid of Allah in this world will not find contentment and peace in the hereafter. As the Prophet (ﷺ) said: On the Day of Resurrection, every eye will weep except the eye which was prevented from seeing the things which Allah has forbidden and the vision that guards in the way of Allah and the eye in which tears came out like the head of a fly because of the fear of Allah.

There is another hadith of Mishkout Sharif that Allah forbids the fire of Hell on him. On the Day of Resurrection, Allah will say to His angels: "Bring out of the Fire him who fears Me in any place.

" Fear of Allah is necessary for a believer for two reasons. One possibility is that I may not have made an optional omission; the other is that there may have been an omission I should have realized. It is also optional for a robber not to commit robbery out of fear of punishment. The child is restrained to prevent mischief, fearing being beaten. People refrain from crime for fear of fines. Some people sit in the audience with manners for fear of being insulted. If fear arises, then the system of the world cannot function. It is the nature of man that he avoids evil for fear of punishment.

Hazrat Moaz (ra) narrates that the heart of a believer is not fearless, and his fear is not calmed in any way. Every Muslim should remember that Allah Almighty knows all our deeds, words, and outward and inward secrets and will hold us accountable on the Day of Resurrection.

Rajaa (Hope) (رجا)

Allah Almighty has instructed!

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ۗ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ O

(Surat al-Zumar: 53)

Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."

Allah Almighty has instructed!

وَاكْتُبْ لَنَا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ اِنَّا هُدْنَآ اِلَيْكَ ۗ قَالَ عَذَابِيْٓ اُصِيْبُ بِهٖ مَنْ اَشَاۤءُ ۚ وَرَحْمَتِيْ وَسِعَتْ كُلَّ شَيْءٍ ۗ فَسَاَكْتُبُهَا لِلَّذِيْنَ يَتَّقُوْنَ وَيُؤْتُوْنَ الزَّكٰوةَ وَالَّذِيْنَ هُمْ بِاٰيٰتِنَا يُؤْمِنُوْنَ O

(Surat al-Araf, 156)

And decree for us in this world [that which is] good and [also] in the Hereafter; indeed, we have turned back to You." [Allah] said, "My punishment - I afflict with it whom I will, but My mercy encompasses all things." So, I will decree it [especially] for those who fear Me and give zakat and those who believe in Our verses –

The Messenger of Allah (ﷺ) said!

لو يعلم الكافر ما عند الله من الرحمة ما قنط من جنته احدٌ

(Agreed upon)

That is, even if the disbeliever knows the state of Allah's mercy, he doesn't despair of heaven.

Hazrat Abu Dhar (RA) narrated that the Holy Prophet (ﷺ) said: Whoever does a good deed has a reward of ten times or more, and whoever does evil, his reward is equal to it (not more), or I will forgive him. Whoever is closer to me than a pillow (by virtue), I will be two hands closer to him. Whoever comes to me walking, I will run to him. Whoever meets me with evil all over the earth but does not associate anyone with Him, I will complete him with the same forgiveness.
(Sahih Muslim)

Waiting for the beloved things, that is, the grace of Allah, forgiveness, blessing, and relief in the heart while waiting for Paradise, and trying and planning to achieve these things is called "Rajaa."

He who waits for Allah's mercy and Paradise and does not take the means to attain it cannot reach the position of Rajaa. He is in deception. It is called lust when a person waits for the grain to grow without sowing the seed.

Allah Almighty says that those who disbelieve despair of Allah's mercy. Hope for mercy from Allah is a part of faith. Every Muslim should obey and worship Allah Almighty and avoid his disobedience with courage. Naturally, what a person follows creates hope, and what he disobeys creates fear and danger. Hoping for repentance means keeping an eye on the infinite expanses of Allah and believing that my repentance will be accepted. Even if someone has an ointment to apply to the burn, he does not deliberately put his hand in the fire.

Hazrat Abu Huraira (RA) narrated that I heard the Prophet (ﷺ) say that Allah has bestowed a hundred parts of mercy. Ninety-nine (99) of them were kept safe, and some land was taken down. Due to this one part, Allah's creatures have mercy on each other. Even an animal removes its hoof (foot) from its child to avoid harm.
(Bukhari and Muslim)

Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: I swear by the One in whose hand is my soul! If you do not sin, Allah will destroy you and

create people who will sin. Then they will ask forgiveness from Allah Almighty, and He will forgive them. (Sahih Muslim)

Hazrat Anas bin Malik (RA) narrated that the Prophet (ﷺ) said: When a disbeliever does a good deed in this world, he is rewarded with some of the pleasures of this world (i.e., he will not be rewarded for it in the Hereafter). But the matter of the believer is that he accumulates his good deeds in the Hereafter as a reward and sustains him in this world because of his obedience.

(Sahih Muslim)

Hazrat Ibn Abbas (RA) narrated that I heard the Messenger of Allah (ﷺ) say: If a Muslim dies. Forty people offer funeral prayers for those who do not associate anyone with Allah, and then Allah Almighty accepts his intercession in favour of the deceased. (Sahih Muslim)

Zuhd (Asceticism) (زُہد)

Allah Almighty has instructed!

لِّكَيْلَا تَأْسَوْا عَلٰي مَا فَاتَكُمْ وَلَا تَفْرَحُوْا بِمَآ اٰتٰىكُمْ
وَاللّٰهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرِ ۙ ○

(Surat al-Hadid, 23)

So that you do not despair over what has eluded you and do not exult [in pride] over what He has given you. And Allah does not like everyone to be self-deluded and boastful –

The Messenger of Allah (ﷺ) said:

اول صلاح هٰذا الامة اليقين و الزهد و اول فسادها البخل و الامل

The first advice in this nation is to believe in asceticism, the first corruption of miserliness and greed.

(Reported by al-Bayhaqi in Shaub al-Iman)

That is, the first improvement is the belief and asceticism of this ummah, and the first deterioration is the miserliness and longevity of this ummah. Leaving the object of desire and moving towards something better, for example, separating from the passion of this world and the desire for the Hereafter, is Zuhd.

The essence of asceticism is the light Allah Almighty puts in the servant's heart, which opens

the chest and makes the matter clear. The wealth of the world seems like a fly's feather. The success of the Hereafter is undoubtedly the real success. When this light enters a man's heart, the world begins to look down on him, and he has no status compared to the Hereafter. Cracked old clothes look better than the world's most expensive diamond jewelry. The most significant benefit of asceticism is contentment. A small amount is enough for it. Too much lust disappears. They are satisfied with as much as a passenger carries with them. Asceticism is not the name of leaving pleasures. If worldly pleasures are obtained as a blessing of Allah, then give thanks to them. Do not oppress the self for no reason.

In the eyes of those who have their eyes on Allah, gold and silver have no place in the world. The Prophet (ﷺ) did not like the world for himself, his family, and extraordinary people. He said that the material world is in the hands of the creatures. He in whose heart his greed will end will be at ease because asceticism brings relief to both the heart and the body.

Hazrat Anas bin Malik (RA) narrated that the Holy Prophet (ﷺ) said: O Allah! Life is only the life of the Hereafter. (Bukhari and Muslim)

Hazrat Anas (RA) narrates that the Prophet (ﷺ) said: There are three things behind the dead: his family, his wealth and his deeds. Then, two things come back, and one remains. His family and his property are returned. His action (with it) remains. (Bukhari and Muslim)

Hazrat Anas (RA) narrates that the Prophet (ﷺ) said: On the Day of Judgment, one of the people of Hell will be brought who will be the happiest in the world. He will be given a dip in hell, and then he will be asked. O son of Adam (AS)! Have you ever seen relief? Has prosperity ever passed over you? He will say: No! O, my Lord! One of the people of Paradise, who was the most miserable and troubled in the world, will be brought. He will be given a dive into Paradise, and then he will be asked. O son of Adam! Have you ever seen hardship and torment? Have you ever had a hard time? He will say no, by Allah! I've never had a hard time. (Muslim)

Hazrat Mustaward bin Shaddad (RA) narrated that the Prophet (ﷺ) said: The example of the world in comparison to the Hereafter is as if one of you dipped his finger in the sea and then took it out and saw how much water of the sea came with that finger. (Muslim)

It is narrated that Hazrat Jaber (RA) said the Prophet (ﷺ) was passing through the bazaar. There were people on either side of him, and he passed by a dead, small goat with a small ear. He grabbed her by the ear and said, "Would any of you like to take it for one dirham?" They said, "We do not like to take it in exchange for anything, and we will do so to take it." It would still be defective even if alive because it has small ears. So, who will take it now when it is dead? He (ﷺ) said: By Allah! Indeed, the world is more despised in the sight of Allah than this quiet kid of the goat is despised in your eyes. (Sahih Muslim)

Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: If I had as much gold as Mount Uhud, it would be better for me not to spend my three nights in such a state that I have nothing left of it, except for the portion which I have reserved for the repayment of the debt. (Bukhari and Muslim)
Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: The world is a prison for the believer and paradise for the unbeliever. (Muslim)

Hazrat Abdullah bin Umar (RA) narrated that the Messenger of Allah (ﷺ) grabbed my shoulder and said: You live in the world as if you were a stranger or a wanderer in the world.

Hazrat Ibn Umar (RA) used to say that when you do it in the evening, do not wait for the morning;

when you do it in the morning, do not wait for the evening and get something in your health for illness and in your life for death. (Bukhari)

Hazrat Sahl bin Saad Saadi (RA) narrates that a man came to the service of the Holy Prophet (ﷺ) and asked the Messenger of Allah (ﷺ) to tell me what I should do so that Allah would love me and people would love me. He (ﷺ) said: Get rid of the world, Allah will love you and be Self-sufficient, people will love you. (Sunnan Ibn Majah)

Hazrat Ayesha Siddiqa (RA) said that the Prophet (ﷺ) died in a state where there was nothing in my house that could be eaten by any living being, except a bit of barley, which was kept in my niche. So, I took some of it and ate it every day for a long time, and finally, one day, I saw that it was gone.

Hazrat Sahl bin Saad Saadi (RA) narrated that the Prophet (ﷺ) said: Even if the world were equal to the feathers of a mosquito in the sight of Allah, He would not give a single sip of water to the disbeliever. (Tirmidhi)

Hazrat Ka'b bin Ayyaz (RA) narrates that I heard the Messenger of Allah (ﷺ) say: There is a fitnah for every ummah (i.e., it is tested by this thing). Fitnah of wealth for my ummah. (Tirmidhi)

Hazrat Ka'b bin Malik (RA) narrated that the Prophet (ﷺ) said: The two hungry wolves that are sent to the flock of goats do not harm as much as the loss of man's wealth and the greed of status hurt his religion. (Jami 'al-Tirmidhi)

Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: The poor will enter Paradise five hundred years before the rich. (Jami 'al-Tirmidhi)

Hazrat Osama bin Zayd (RA) narrated that the Prophet (ﷺ) said: When I stood at the gates of Paradise, I saw that those who enter it are more miserable and the rich people were prevented (for reckoning). However, the inmates of Hell were ordered to go to Hell. (Sahih Bukhari and Muslim)

Hazrat Abdullah bin Shakhir (RA) narrated that when I came to the service of the Holy Prophet (ﷺ), he was reciting Surah al-Takathur. He (ﷺ) said: Man says my wealth is my wealth. Whereas, O man, you have destroyed your wealth (you have eaten it), worn it out, or sent it away in charity. (Sahih Muslim)

Hazrat Abdullah bin Mughal (RA) narrated that a man said to the Holy Prophet (ﷺ): By Allah! I love you. He (ﷺ) said: See what he is saying. He said again! By Allah! I love you. Three times he said that. The Prophet (ﷺ) said: If you love me, then make a sack of poverty and deprivation because

poverty goes to the person who loves me so fast that even the water of such a rapid flood flows to you. (Tirmidhi)

Degrees of asceticism

First-class:

Asceticism against the desires of the psyche is the first degree of asceticism. When a person considers himself inferior, he does not care how his mornings and evenings go—provided that the love of Allah has taken root in his heart and he has given up his favourite lusts and pleasures. He distanced himself from all his lost friends. Having enough food, clothes, a house, and a ride is not against asceticism; it only eliminates the desire for worldly things.

Second level:

Hazrat Sufyan Sauri (ra), Hazrat Waki bin Jarrah(ra) and Hazrat Ahmad bin Hanbal (ra) are said to have stated that being a Zahid in the world means that one's desires should be kept to a minimum. The man with low desires cannot be luxurious and cannot live negligently. The one who strives in this world desires the Hereafter. As if he observes the

reality of torment and reward, he stays away from the world. Once Rasool Allah (ﷺ) asked Hazrat Haritha (RA)! O Haritha! How was your morning? He said as if it were the morning of a believer, O Messenger of Allah (ﷺ). On it Rasool Allah (ﷺ) said! What is the truth of your faith? He submitted! My heart has become so disinterested in the world that my day is consumed by hunger and thirst, and my night is cut short by waking up. I feel as if I am seeing the Throne of my Lord coming towards me. The people of Paradise saw me in luxury, and the people of Hell saw me screaming. Upon hearing this, the Prophet (ﷺ) said: This is the heart of the believer. Allah has filled it with light.

O Haritha! You have gained knowledge; now hold on to it. (I.e., maintain this state of your heart)

Third level:

The loss of worldly things' value in the heart is called asceticism. Asceticism is one of the most challenging things. Every man's asceticism is by the knowledge of Allah. It is difficult for a person to know his own state of asceticism. Only his guide can tell it. If, in his heart, the love of the world is slowly diminishing, he can guess that he is on the right path. A person shown to be weak compared to the self will never be considered disinterested in

the world. And a person who does not try to suppress desires cannot be said to have a great concern for the Hereafter.

A man who lives in the world and practices asceticism will neither speak ill of the world nor praise it. He will not be happy when the world comes to him, and if the world turns its back on him, he will have no sorrow. An Abdal (Wali Allah) says he cannot be perfect in Zahid's eyes unless gold and stone are equal.

Trust and Belief

Allah Almighty has instructed!

وَلَمَّا رَاَ الْمُؤْمِنُوْنَ الْاَحْزَابَ ۙ قَالُوْا هٰذَا مَا وَعَدَنَا اللّٰهُ وَرَسُوْلُهٗ وَصَدَقَ اللّٰهُ وَرَسُوْلُهٗ ۫ وَمَا زَادَهُمْ اِلَّاۤ اِيْمَانًا وَّتَسْلِيْمًا O

(Surat al-Ahzab, 22)

And when the believers saw the companies, they said, "This is what Allah and His Messenger (ﷺ) had promised us, and Allah and His Messenger (ﷺ) spoke the truth." And it increased them only in faith and acceptance.

Allah Almighty has instructed!

اَلَّذِيْنَ قَالَ لَهُمُ النَّاسُ اِنَّ النَّاسَ قَدْ جَمَعُوْا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ اِيْمَانًا

وَّقَالُوْا حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ O

فَانْقَلَبُوْا بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوْٓءٌ ۙ وَّاتَّبَعُوْا رِضْوَانَ اللّٰهِ

وَاللّٰهُ ذُوْ فَضْلٍ عَظِيْمٍ O

(Surat ale-Imran: 173 -174)

Those to whom hypocrites said, "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said, "Sufficient for us is Allah, and [He is] the best Disposer of affairs."

So, they returned with favour from Allah and bounty, no harm having touched them. And they pursued the pleasure of Allah, and Allah is the possessor of great bounty.

Allah Almighty has instructed!

وَتَوَكَّلْ عَلَي الْحَيِّ الَّذِيْ لَا يَمُوْتُ وَسَبِّحْ بِحَمْدِهٖ ۭ وَكَفٰى بِهٖ بِذُنُوْبِ

عِبَادِهٖ خَبِيْرَۨا O

(Surat al-Furqan, 58)

And rely upon the Ever-Living who does not die, and exalt [Allah] with His praise. And sufficient is He to be, with the sins of His servants, Acquainted

Allah Almighty has instructed!

وَعَلَي اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ O

(Surah Ibrahim - 11)

And upon Allah let the believers rely.

Allah Almighty has instructed!

وَمَنْ يَّتَوَكَّلْ عَلَي اللّٰهِ فَهُوَ حَسْبُهٗ

(Surat al-Talaq: 3)

And whoever relies upon Allah, then He is sufficient for him.

Allah Almighty has instructed!

فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَي اللّٰهِ اِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ O

(Surat ale-Imran, 159)

And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely upon Him.

456Allah Almighty has instructed!

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ وَاِذَا تُلِيَتْ عَلَيْهِمْ اٰيٰتُهٗ
زَادَتْهُمْ اِيْمَانًا وَّعَلٰي رَبِّهِمْ يَتَوَكَّلُوْنَ O

(Surat al-Anfal: 2)

The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord, they rely –

Allah Almighty has instructed!

وَعَلَي اللهِ فَتَوَكَّلُوْٓا اِنْ كُنْتُمْ مُّؤْمِنِيْنَO

(Surat al-Maida, 23)

And upon Allah rely, if you should be believers.

The Messenger of Allah (ﷺ)

واز اسلت فا سئل اللّٰه و اذا استنت فا ستعن باللّٰه

(Reported by Tirmidhi)

When you ask for something, ask Allah, and when you ask for help, ask Allah for help.

Trusting the heart only in Allah, the real cause, is called "trust."

The reality of trust is what it takes to become a lawyer. A lawyer is made because what he cannot do himself is left to others who can do it better. All you have to do is put your trust in Allah. Allah is the most excellent helper. Keeping in view

the principles of Shari'ah, he should do his best for the cause of everything and leave the results to Allah.

It is narrated that Hazrat Ibn Abbas (RA) said that the Prophet (ﷺ) said: O Allah! I entrust myself to Thee, O Allah! I seek refuge in Thee from Thy dominion. There is no god but Thee, lest Thou should lead me astray from the right path. You are alive and immortal, to whom death will not come, and all the jinn and humans will go into the arms of death.
(Bukhari and Muslim)

Hazrat Anas bin Malik (RA) narrated that the Prophet (ﷺ) said: Anyone who reads this when they leave home!

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

In the name of Allah, Most Gracious, Most Merciful. I start with the name of Allah; I trust in Allah alone; it is impossible to turn away from sin and attain the power of goodness without the help of Allah.

So, it is said that you have been guided, you have been provided for, and you have been saved, and Satan turns away from it.
(Sunnan Abu Dawood, Jami 'al-Tirmidhi and Sunnan An-Nisai)

Hazrat Anas (RA) narrates from the Prophet (ﷺ) that there were two brothers in the time of the Prophet (ﷺ). One of them used to attend the service of the Holy Prophet (ﷺ) and learn religious knowledge from him, and the other did business and earned. The businessman complained to the Prophet (ﷺ) that he was with you all the time instead of doing business. Rasool Allah (ﷺ) said! What do you know? Perhaps it is because of this that you get your livelihood.

(Jami 'al-Tirmidhi)

Trust has three members.

Marifat, Halat-e-awake, Aamal:

(Knowledge, condition, deeds, knowledge, wisdom)

Marifat (Knowledge)

"Tawheed-e-Haqq," which confesses with Tawheed that there is no god but Allah, is One and has no partner. To Him belongs all property, and to Him belongs all praise. It acknowledges that Allah Almighty possesses perfection in power, existence, and wisdom, due to which He deserves

praise. Now, a state of trust will surely arise if one confesses sincerely.

Halat-e-Tawakul: (Condition)

The second member of trust means surrendering one's work to Allah Almighty, keeping one's heart satisfied, and not turning one's attention to anything other than Allah. That is to say. It should be as if someone hands over his case to a brilliant, compassionate lawyer and becomes satisfied and carefree because he knows my lawyer is wise and benevolent. So, my opponent can never defeat me. In the same way, everyone knows that sustenance, death, life, and all the small and big things of creation have Allah. He has no partner, and His wisdom and mercy have no end, so there is no reason for the heart not to be satisfied.

Aamal: (deeds, knowledge, wisdom)

The third member is the deeds: Ignorant people believe that trust is the name of quitting hard work and just sitting hand in hand; if you are sick, do not even get treatment. Put yourself in danger and perish without thinking. The one who enters the fire or puts his hand in the mouth of a lion will be called a trustee. However, this idea is entirely wrong

because, according to Shari'ah, doing so is haram, and the Shari'ah itself describes the virtues of trust. If he trusts in Allah after adopting legitimate methods of planning and means, then Allah gives success, which depends on the grace of Allah Almighty.

One should reflect on Allah's blessings and bounties, as well as on one's past achievements. Lusts should be abandoned. One should be patient with offensive things. Anger must be controlled.

It is narrated on the authority of Ibn 'Abbas (RA) that the Messenger of Allah (ﷺ) said: Seventy thousand people (means abundance) in my ummah will enter Paradise without reckoning. These are the ones who do not blow the trumpet, do not take bad omens, and put their trust in their Lord.

It is narrated on the authority of Anas ibn Malik (RA) that a man came into the service of the Messenger of Allah (ﷺ) and said: O Messenger of Allah (ﷺ)! Should I tie the camel and trust it or leave it? He (ﷺ) said: Tie it first, then put your trust in Allah. (Jami 'al-Tirmidhi - Bab al-Tawakkul)

It is narrated on the authority of Hazrat Umar (RA) that he said: I heard the Messenger of Allah (ﷺ)

saying: If you rely on Allah as He has the right to trust, He will provide for you as the birds do. They go out in the morning on an empty stomach and return in the evening full.

(Mishkout: Chapter of Trust)

Trust means that a person uses all his resources and then submits the results to Allah.

It is narrated on the authority of Ibn 'Abbas (RA) that he said:

حسبنا اللّٰه و نعم الوكيل

Allah is sufficient for us, and He is the Best Disposer of affairs.

This phrase was uttered by Prophet Hazrat Ibrahim (AS) when he was thrown into the fire, and the exact phrase was uttered by Prophet Muhammad (ﷺ) while the people (on the occasion of the Ghazwah-e-Khandaq) said that the people have gathered for you. This threat further boosted the faith of the Muslims, and he spoke!

حسبنا اللّٰه و نعم الوكيل

The Prophet (ﷺ) was returning from the battle of Ghatfan when it rained on the way. His and his companions' clothes got wet. The Prophet (ﷺ) put

his soaked clothes on a tree to dry and lay down under the tree himself. An Arab was watching him. He told his chief Dathur, who was young and very brave, that Muhammad (ﷺ) was lying alone under this tree and his companions were scattered, so go and kill him. Dathur took a very sharp sword and reached it. And spoke—O Muhammad (ﷺ). Tell me who will save you from my sword today. He (ﷺ) said: **"ALLAH."** He spoke that, and then his sword fell from his hand. The Messenger of Allah (ﷺ) immediately picked up the sword and said to Dathur, "Tell me, who will save you from my sword?" He said no one else, then he converted to Islam and recited the word.

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

I bear witness that there is no god but Allah, and I bear witness that Muhammad (ﷺ) is the Messenger of Allah.

He promised that he would not gather any army against Rasool Allah (ﷺ). He (ﷺ) returned his sword to Dathur. Dathur returned and invited his people to Islam.

This verse was revealed about this.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ هَمَّ قَوْمٌ

اَنۡ يَّبۡسُطُوۡۤا اِلَيۡكُمۡ اَيۡدِيَهُمۡ فَكَفَّ اَيۡدِيَهُمۡ عَنۡكُمۡ ۚ

وَاتَّقُوا اللّٰهَ ؕ وَعَلَى اللّٰهِ فَلۡيَتَوَكَّلِ الۡمُؤۡمِنُوۡنَ O

(Surat al-Maida, 11)

O you who have believed, remember the favour of Allah upon you when a people determined to extend their hands [in aggression] against you, but He withheld their hands from you; and fear Allah. And upon Allah let the believers rely.

(Biography of Mustafa ﷺ)

Persian poetry:

کارساز ما بساز کار ما

فکر ما در کارِ ما آزارِ ما

Qanaat: (Contentment)

The guidance is from the Almighty!

وَمَا مِنْ دَآبَّةٍ فِي الْاَرْضِ اِلَّا عَلَي اللّٰهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا

وَمُسْتَوْدَعَهَا كُلٌّ فِيْ كِتٰبٍ مُّبِيْنٍ O

(Surah Hud. 6)

And there is no creature on earth but that upon Allah is its provision, and He knows its place of dwelling and place of storage. All is in a clear register.

The guidance is from the Almighty!

لِلْفُقَرَاءِ الَّذِيْنَ اُحْصِرُوْا فِيْ سَبِيْلِ اللّٰهِ لَا يَسْتَطِيْعُوْنَ ضَرْبًا فِي الْاَرْضِ

يَحْسَبُهُمُ الْجَاهِلُ اَغْنِيَاءَ مِنَ التَّعَفُّفِ ۚ تَعْرِفُهُمْ بِسِيْمٰهُمْ ۚ لَا يَسْـَٔلُوْنَ

النَّاسَ اِلْحَافًا ۗ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ O

(Surat al-Baqarah, 273)

[Charity is] for the poor who have been restricted for the cause of Allah, unable to move about in the land. An ignorant person would think themselves self-sufficient because of their restraint, but you will know them by their characteristic sign. They ask people only sometimes. And whatever you spend of good - indeed, Allah knows of it.

The guidance is from the Almighty!

وَالَّذِيْنَ اِذَآ اَنْفَقُوْا لَمْ يُسْرِفُوْا وَلَمْ يَقْتُرُوْا وَكَانَ بَيْنَ ذٰلِكَ قَوَامًا O

(Surat al-Furqan, 67)

And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate

The guidance is from the Almighty!

وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ O

مَآ اُرِيْدُ مِنْهُمْ مِّنْ رِّزْقٍ وَّمَآ اُرِيْدُ اَنْ يُّطْعِمُوْنِ O

(Surat al-Zariyat: 56-57)

And I did not create the jinn and humankind except to worship Me.

I do not want any provision from them, nor do I want them to feed me.

Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: Wealth is not the name of the abundance of goods, but the real wealth is the wealth of self-independence.
(Bukhari and Muslim)

Hazrat Abdullah bin Omro (RA) narrated that the Prophet (ﷺ) said: The one who converted to Islam succeeded and was given equal sustenance,

and Allah gave him the power of contentment with what He blessed him. (Sahih Muslim)

Hazrat Jabir bin Abdullah (RA) narrated that the Prophet (ﷺ) said: Contentment is a treasure that will never run out.

Allah Almighty has placed five things in five places.

1 - Honour is kept in obedience.

2 - Humiliation is placed in disobedience.

3 - Fear is kept in the night stay.

4 - Wisdom is kept on an empty stomach.

5 - The carefree is contentment.

Hazrat Abdullah bin Masood (RA) narrated that the Prophet (ﷺ) said, don't build properties and estates, then you will go into the world.
(Mishkout: Kitab al-Raqaq)

Making property and estates is not a sin, but because of them, man falls prey to the love of the world.

Amir al-Mominin Hazrat Umar bin Khattab (RA) told his governors not to build tall buildings as it was a sign of the worst times.
(Aadab al-Mufrid)

Hazrat Muadh bin Jabal (RA) narrated that when the Prophet (ﷺ) sent him to Yemen, he (ﷺ) said: O Mu'adh (RA)! Avoid living a life of luxury because Allah's servants do not live a life of luxury.

(Mishkout: Chapter of the Grace of the Poor)

Staying clean and wearing clean and nice clothes is not a luxury.

Hazrat Hakim bin Hazam (RA) narrated that I asked the Messenger of Allah (ﷺ) for money, and he gave it to me. I asked again. He gave it again. I asked again. He gave it again and said: O Hakim! This wealth is certainly lush, sweet, and obtained without need, for which he is blessed. And he who receives it by the greed of the soul is not blessed, and he is like the (sick) one who eats and is not satisfied. Giving a hand is better than taking a hand.

Hazrat Hakim (RA) explained that I said, O Messenger of Allah (ﷺ)! I swear by Allah Almighty who sent you (ﷺ) with the truth. I will not ask for anything from anyone until I leave the world. So

once, Hazrat Abu Bakr Siddiq (RA) would call him to give him something, but he would refuse to accept. Then Hazrat Omar (RA) invited him to donate during his caliphate, but he refused. So Hazrat Omar (RA) said! O community of Muslims! You bear witness that I am presenting his right to the Hakim (RA), which Allah has given him out of this wealth, but he is refusing to take it. So Hazrat Hakim (RA) did not take anything from anyone after the death of the Holy Prophet (ﷺ).

(Sahih Bukhari and Muslim)

Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: He who asks people to increase their wealth asks for embers of fire. Whether he demands less or more.

(Sahih Muslim)

Hazrat Zubair bin Awam (RA) narrated that the Prophet (ﷺ) said: One of you should go to the mountain with a rope, tie a bundle of wood with it and carry it on his back, then sell it, so that Allah may save him from the humiliation of his face. He should question the people whether he will give (if he wishes) and whether they will give or refuse.

(Sahih Bukhari)

Moderation

Hazrat Abdullah bin Sarjis (RA) narrated that the Prophet (ﷺ) said that good conduct and moderation are the twenty-fourth part of the prophecy of tolerance and moderation.
(Jami 'al-Tirmidhi - Kitab al-Adab)
Moderation means avoiding chaos in life. Don't waste money, and don't be stingy. The principles of Shari'ah should be kept in mind in life.

Hazrat Abdullah bin Masood (RA) narrated that the Prophet (ﷺ) said: Those who were strict in their religion by themselves were killed. He said this three times. (Sahih Muslim)

Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: Surely the religion is easy, and whoever is unjustly stubborn in religion, religion will prevail over him. So, stay on the straight path, be moderate, rejoice in your Lord's reward, and seek help in the morning, the evening, and some part of the night. (Sahih Bukhari)
Hazrat Ayesha Siddiqa (RA) narrated that the Prophet (ﷺ) said: When one of you falls asleep while praying, he should fall asleep until his sleep is gone. Because when he prays while he is asleep, he will not know that he may be praying for forgiveness on his own, but (actually) he is praying badly for himself. (Sahih Bukhari and Muslim)
Hazrat Jabir bin Samra (RA) says that I used to offer

prayers to the Holy Prophet (ﷺ). His prayers and sermons were moderate. (Sahih Muslim)

Patience

Patience means to stop. "Patience" is called patience because it prevents the heart from weeping, the tongue from complaining, and the limbs from restlessness.

There are three components to patience.

1- Patience in the worship of Allah Almighty

2 - Patience in disobedience to Allah Almighty

3 - Patience in the face of Allah's test

In the Holy Qur'an, the guidance is from the Almighty!

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ O

(Surat al-Baqarah, 153)

You who have believed seek help through patience and prayer. Indeed, Allah is with the patient.

Allah Almighty has instructed!

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اصْبِرُوْا وَصَابِرُوْا وَرَابِطُوْا وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ O

(Surat ale-Imran, 200)

O you who have believed, persevered, endured, and remain stationed and fear Allah that you may be successful.

Allah Almighty has instructed!

وَاِنۡ عَاقَبۡتُمۡ فَعَاقِبُوۡا بِمِثۡلِ مَا عُوۡقِبۡتُمۡ بِهٖ ؕ وَلَئِنۡ صَبَرۡتُمۡ لَهُوَ خَيۡرٌ
لِّلصّٰبِرِيۡنَ ۝ وَاصۡبِرۡ وَمَا صَبۡرُكَ اِلَّا بِاللّٰهِ

(Surat an-Nahl: 126-127)

And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed. But if you are patient, it is better for you. And be patient, [O Muhammad (ﷺ)], and your patience is not but through Allah.

Allah Almighty has instructed!

وَاصۡبِرۡ عَلٰى مَا يَقُوۡلُوۡنَ وَاهۡجُرۡهُمۡ هَجۡرًا جَمِيۡلًا ۝

(Surat al-Muzammil, 10)

And be patient with what they say and avoid them with gracious avoidance.

Allah Almighty has instructed!

وَاصۡبِرُوۡا ۚ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيۡنَ ۝

(Surat al-Anfal: 46)

and be patient. Indeed, Allah is with the patient.

Allah Almighty has instructed!

وَلَمَنْ صَبَرَ وَغَفَرَ اِنَّ ذٰلِكَ لَمِنْ عَزْمِ الْاُمُوْرِ O

(Surat al-Shora, 43)

And whoever is patient and forgives - indeed, that is of the matters [requiring] determination.

Allah Almighty has instructed!

اِنَّمَا يُوَفَّى الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ O

(Surat al-Zumar: 10)

Indeed, the patient will be given their reward without accounting.

Allah Almighty has instructed!

وَلَنَبْلُوَنَّكُمْ حَتّٰى نَعْلَمَ الْمُجٰهِدِيْنَ مِنْكُمْ وَالصّٰبِرِيْنَ ۙ وَنَبْلُوَا۟ اَخْبَارَكُمْ O

(Surat al-Muhammad, 31)

And We will surely test you until We make evident those who strive among you [for the cause of Allah] and the patient, and We will test your affairs.

Allah says:

يايها الذين امنوا اصبروا

That is, O you who believe! Be patient.

The Messenger of Allah (ﷺ) said: The believer is surprised that everything he says is better and it is not available to anyone but the believer. If happiness befalls him, he is grateful; if hardship happens to him, he is patient, so (in both cases) it is better for him.

There are two forces within man: one that motivates him to follow the religion of truth and the other that demands the fulfillment of the desires of the self. Practicing religion by suppressing the self's wishes is called patience. This is the reality.

حبس النفس على ما نكره

That is, to fix oneself on unpleasant things, to cling to them, and not to be out of one's mind.

There are three types of patience.

Patience in action:

i.e., patience in an action. Patience in action: That is, patience in doing something

Patience for action:

That is, patience is not doing anything

Patience against action:

Patience is restraining oneself from doing something and sticking to it.

For example, observing prayers, paying zakat, fasting, and doing so without hesitation.

Patience in action prevents the Nafs from paying attention to the other side during the action and performing obedience to all members with their etiquette with satisfaction. And keep your focus on work. For example, if you stand up to offer prayers or engage in dhikr, then the naps should be made to understand that you cannot do anything other than prayers or dhikr for such a long time or that it is useless to pay attention to the other side. For so long, one has to focus on prayers or dhikr. Patience in action is to restrain oneself from the forbidden words of Allah Almighty.

There are two types of situations. Blessing and trouble

Blessing brings happiness, and happiness brings love to the giver of blessings. On the contrary, adversity leads to resentment, and adversity requires patience.

Trouble is an unpleasant state of being. One is the form of trouble, and the other is the reality of trouble. Trouble increases in pain and anxiety, which is due to sins. There will be more progress, submission, and contentment in the relationship with Allah Almighty than in the reality of adversity. It is not really in trouble, as he was in the form of trouble. Mystics have a sense of trouble, but their perception is more than others' because of their subtlety. Their sorrow and grief are not exaggerated because their eyes are on Allah Almighty.

Suffering atones for many sins. Sometimes, Allah Almighty wants to give a particular rank and status to His servant, which he cannot get by his deeds, and then Allah Almighty afflicts him with some trouble or disease by which he attains this high rank. It has been narrated in the hadith that on the Day of Resurrection, the people of blessings will see the people of misery and wish that our skins would be cut with scissors in this world so that today, we too would get the degrees that have been given to the people of misery.

It has also been narrated in the hadith that whoever takes revenge himself, Allah entrusts his case to him, and whoever is patient, Allah takes revenge on his behalf. Sometimes, they taste in

this world, and sometimes postpone the punishment until the Hereafter.

The guidance is from the Almighty;

الَّذِيْنَ اِذَآ اَصَابَتْهُمْ مُّصِيْبَةٌ ۙ قَالُوْٓا اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رٰجِعُوْنَ O

(Surat al-Baqarah, 156)

Those who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return."

That is, in times of trouble and sorrow, the tongue should be engaged in the words

إِنَّا لِلّٰهِ وَإِنَّ اِلَيْهِ رَاجِعون

The heart should be engaged in the concept that we belong to Allah Almighty and that the Lord has the power to treat us in every way. Yes, and the enslaved person must agree to the master's disposal.

In times of trouble, men and women should remember their sins and mistakes, repent, and remain undisturbed. Because the punishment for the wrongs is not complained about, but the regret that we were worthy, remember that Allah Almighty has greatly rewarded adversity. In this way, one will remain steadfast in adversity, no

words of complaint will come out of one's mouth, and nothing against faith and Islam will come to one's heart. Never think that Allah is angry with us because this idea is hazardous, and it weakens the faith, and gradually, it starts to disappear. It should be understood that the punishment of a teacher is not due to hatred but for correction.

Think of suffering as a punishment or a trial; remember His rewards. The Shari'ah has taught us to be patient in times of trouble. Remember that every misfortune is rewarded with a blessing in the Hereafter and this world. One of the virtues is to acknowledge every truth and to correct people's criticism openly. If he gives any advice, you should bow your head because it is not permissible for a human being to deny every truth. Whoever does not accept the truth but rejects it, then Allah Almighty decides about it.

Patience is an attribute that allows a person to endure everything offensive to them. The presence of patience is felt in the heart so that it easily tolerates the events in the soul and does not complain in front of people. Patience is half faith, and certainty is total faith.

Allah says: I am with the patient. And the hadith says that patience is half faith. There are two forces inside man. One force stimulates religion and good deeds, and the other generates the self's desires. Patience is the name given to the first force overcoming the second force. This desire arises from not following the requirements of the self and remembering Allah, remembering death and the grave, and imagining hell. Patience is the name given to the Nafs to follow the words of the religion and refrain from following the words of the faith. The patience of the rich is not to acquire wealth in a way forbidden by religion. Allah should always be remembered; the poor should not be despised and treated with kindness and benevolence.

The second level of patience is to refrain from slackening in worship, whether in prayer, zakat, or fasting. The intention in prayers should be correct only for the sake of obedience and the pleasure of Allah Almighty, and the desires of the self should not interfere. The prayers should not be to take the burden off one's head, but the heart should be fully present and free from hypocrisy.

The third level of patience is to restrain oneself from the demands of sin.

The fourth level of patience is being patient with people in a bad mood, not seeking revenge, and remaining silent. Try to forgive the abuser. If you think that today we will forgive his mistakes, then tomorrow Allah Almighty will also forgive my mistakes.

The fifth level of patience is to be patient in the face of illness, trouble, loss, and the death of a loved one. Do not utter a word against the Shari'ah in a state of uncertainty. Don't ask Allah Almighty why this happened to me. Or don't talk to everyone about pain and loss. It is permissible to shed tears to alleviate grief and distress. But remember the reward of patience in such occasions. Remember that destiny cannot be avoided, so why should I waste my reward?

Hazrat Abu Malik Harith bin Asim Al-Ashari (RA) narrated that the Prophet (ﷺ) said: Purity is half faith, and saying "Alhamdulillah" fills the scales of deeds, and "Subhan Allah, Alhamdulillah" fills the scales that these two words serve all the space between the earth and the sky, and Prayer is light, and charity is the proof, and patience is weak, and the Qur'an is the proof for you or against you. Every man trades his life in the morning. So, some people are the liberators, and some are the killers. (Sahih Muslim: Kitab al-Iman)

Hazrat Sohaib bin Sanan (RA) narrated that the Prophet (ﷺ) said: The case of the believer is also strange; in fact, every condition of his is good. It is only for the believer that if he is blessed with prosperity and is thankful, it is better for him, and if he is afflicted with harm and is patient, it is better for him. (It will also be rewarded)

Hazrat Anas bin Malik (RA) narrates on the authority of Hazrat Fatima Al-Zahra (RA) when the Holy Prophet (ﷺ) fell ill and became restless. She (RA) said! O Dear father: So, you (ﷺ) said! Your father will not be upset after today. And when the Messenger of Allah (ﷺ) died. Hazrat Fatima Al-Zahra (RA) began to say. Oh, my father! Paradise Firdous is your abode.

(Sahih Bukhari - Book of Funerals)

Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: Allah says: "And if I take back a loving thing to the believing enslaved person, he remains in patience to reward him, then I have no reward for him except Paradise.

(Sahih Bukhari)

Hazrat Abu Saeed Khadri (RA) and Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: Whatever fatigue, illness, worry, grief, and distress

afflicts a Muslim, even a thorn bites him, because of which Allah forgives his sins.

(Sahih Bukhari and Muslim)

Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: With whom Allah intends good, He afflicts him with trouble. (Sahih Bukhari)

Hazrat Anas bin Malik (RA) narrated that the Prophet (ﷺ) said: None of you should wish for death because of any affliction that has befallen him. O Allah! So, keep me alive as long as life is good for me and kill me when death is better for me. (Sahih Bukhari and Muslim)

Thanksgiving:

Allah Almighty has instructed!

And give thanks to me وَاشْكُرُوا لِي

The Messenger of Allah (ﷺ) said:

{ إِنْ تَكْفُرُوا فَإِنَّ اللهَ غَنِيٌّ عَنْكُمْ ۖ وَلَا يَرْضٰى لِعِبَادِهِ الْكُفْرَ ۚ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ }

(Surat Al-Zumr – 7)

If you disbelieve - indeed, Allah is Free from need of you. And He disapproves of His servant's disbelief. And if you are grateful, He agrees with you.

To consider a blessing from Allah Almighty and then to be pleased with Allah and to act in obedience to His command is called thanksgiving.

Two things arise in understanding the blessing from Allah Almighty. One is to be pleased with Allah Almighty, and the other is to obey and submit to Him. Whether optional or non-optional. Praising Allah Almighty (ﷻ), keeping one's limbs free from sins with His blessings, and being satisfied with His blessings is called "*thanksgiving*." This can only happen when the purpose of creation is known and what is created for what purpose. For example, the thanksgiving of the head is that it does not rebel and prostrate before Allah Almighty. It is a thanksgiving of the eye to read the Quran and the books of theology and to meditate on the creatures and things created by Allah Almighty. And spend time seeking instruction and warning from them. And refrain from looking at taboos. In the same way, the ear is a blessing, thanks to which it can be used to remember Allah and to hear things that are beneficial for the Hereafter. Refrain from listening to nonsense. A man should keep his tongue engaged in the

remembrance of Allah, praise, and thanksgiving, and always refrain from complaining because the complaint of Allah Almighty before the creatures is an absurd act anyway, because the animals cannot do anything against Allah. Every action has a soul and a brain, so the spirit of gratitude is to value the true Master from the heart.

Thanks to Allah Almighty, such wealth is obtained from which innumerable blessings are obtained. There are so many blessings that Allah Almighty has bestowed on man without asking for it. Allah created man and gave him life and the power to see, hear, and speak. This heart, mind, hands, feet, eyes, nose, ears, and head are all proofs of the great benevolence of Allah.

The guidance is from the Almighty!

وَاٰتٰىكُمْ مِّنْ كُلِّ مَا سَاَلْتُمُوْهُ ۭ وَاِنْ تَعُدُّوْا نِعْمَتَ اللّٰهِ لَا تُحْصُوْهَا ۭ

اِنَّ الْاِنْسَانَ لَظَلُوْمٌ كَفَّارٌ O

(Surah Ibrahim - 34)

And He gave you all you asked of Him. And if you should count the favour of Allah, you could not enumerate them. Indeed, humankind is [generally] most unjust and ungrateful.

The guidance is from the Almighty!

وَّجَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ۙ لَعَلَّكُمْ تَشْكُرُوْنَ O

(Surat an-Nahl: 78)

And He made for you hearing and vision and intellect that perhaps you would be grateful.

When a person keeps giving thanks to Allah Almighty at all times, a spirit of patience is created in him, and he does not complain about suffering. Disobeying Allah and committing sins, he will be ashamed of how to break him, for whom I am always thankful. It is a blessing of gratitude that a grateful person commits fewer sins. The most significant benefit of Thanksgiving is that it protects one from arrogance. He does not consider all the blessings he has received as his perfection but rather as a reward from Allah Almighty and acknowledges them.

Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: A grateful person who eats food is like a patient fasting person.

(Sahih Al-Bukhari - Food)

Types of Thanksgiving:

1) **From the tongue**: The blessings of Allah Almighty with great humility. To confess Giving thanks to the Creator
2) **From body and limbs**: showing loyalty and service.
3) **From the heart**: Respect for Allah Almighty and always consider his kindness.
4) Giving thanks to the creature from whom the blessings are received.
   A Shakur is one who gives thanks for what has been given, and he is grateful. There is one who gives thanks even for being deprived of something.

The Creator of the universe should be thanked for bestowing the wealth of faith upon him. This is such a great blessing that it cannot be repaid. Therefore, one should always thank Allah Almighty for this blessing so that Allah Almighty may increase His blessings.

The Messenger of Allah (ﷺ) said: He who is ungrateful to humankind has not thanked Allah. From this, it became clear that parents, teachers, sheikhs and all those who do good deeds should be grateful and do their best. This is a part of giving thanks to Allah Almighty. If someone receives a

gift, he should give a gift in return. If it is not so wide, then he should praise the giver. That way, he will be thanked. The reality of gratitude is to appreciate the blessing, and whoever enjoys the blessing will also appreciate the giver of the prayer. In this way, he will thank both the Creator and the creatures. Practical thanksgiving is more critical than verbal thanksgiving. That is, the one who does good to himself should not disobey the actual owner and should try his best to obey. In the same way, the rights of parents, teachers and sheikhs should be fully paid.

Hazrat Ayesha Siddiqa (RA) narrates that the Prophet (ﷺ) used to stay up so long during the night prayers that cracks appeared in the place of his feet. Hazrat Ayesha Siddiqa (RA) said: I said: O Messenger of Allah (ﷺ! Why do you suffer so much when Allah has forgiven your past and future sins? He (ﷺ) said: Would I like to be a grateful servant of Allah? (Sahih Al-Bukhari)

Allah Almighty Said!

وَاِذْ تَاَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَاَزِيْدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ اِنَّ عَذَابِيْ لَشَدِيْدٌ O

(Surah Ibrahim - 7)

And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favour]; but if you deny, indeed, My punishment is severe.' "

Thanksgiving is one of Allah's blessings, and for those who are thankful, He promises to further develop it. But at the same time, it is necessary to do good deeds, avoid sins, and make up for the lack of deeds by repenting and asking for forgiveness. Because of the blessings of Allah, love for Allah is created in the heart, and the heart is made to worship Him as thanksgiving. Giving thanks to Allah Almighty means thinking of His blessings, mentioning them, and obeying His commands. One of the blessings of Allah is to give up sinful deeds. Giving thanks for it is only by the mercy of Allah, because of this mercy, man is protected from sins.

اللّٰھم ارحمنی بترک المعاصی

O Allah! Bless us with the mercy that will help us to overcome our sins.

Forgiving sins is a great blessing. Ordinary people do not consider giving up sins as a blessing, even though it is a great blessing and a guarantee of becoming a Waliullah. Because no one can become a friend of Allah without adopting piety, a Muslim can become a friend of Allah by this act. This blessing is not given to the disbeliever, the wicked, or the hypocrite. Therefore, it is essential

to give thanks for this blessing because even the remission of sins cannot be done without the help of Allah. It is important to note that when Iblis was ordered to leave Paradise, cursed and rejected, he swore that since I had to leave Paradise because of this Adam (AS), he will surely avenge this disgrace on the children of Adam (AS) and will make every effort to keep the children of Adam (AS) away and deprived of this paradise. They will be attacked from all sides to divert them from the straight path, sometimes from the front, sometimes from the back, sometimes from the right, and sometimes from the left. And then further threatened that which is mentioned in the Quran as follows.

Almighty Allah said!

ثُمَّ لَاٰتِيَنَّهُمْ مِّنْۢ بَيْنِ اَيْدِيْهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ اَيْمَانِهِمْ وَعَنْ شَمَاۤىِٕلِهِمْ ۗ وَلَا تَجِدُ اَكْثَرَهُمْ شٰكِرِيْنَ O

(Surat al-Aaraf, 17)

Then I will come to them from before them, from behind them, on their right, and their left, and You will not find most of them grateful [to You]."

Addressing Allah Almighty, Iblis resolved that O Allah! I will do so much for the Son of Adam (AS)

that most will remain ungrateful to Him despite Allah's blessings. From this, it became clear that the one who is ungrateful to Allah is, in fact, under the influence of Satan and is angering his Creator and Master and benefactor and is making his worst enemy happy. If he had sought the pleasure and approval of Allah, he would undoubtedly have taken the path of gratitude and benevolence instead of ungratefulness.

The power of gratitude is bestowed only on those whose sustenance is lawful. A person who eats haram food is never able to give thanks to Allah. In the same way, he is deprived of the blessings of gratitude.

To create a spirit of gratitude, one should keep in mind that every Muslim desires to be forgiven by Allah Almighty in this world and the Hereafter and to be freed from the torment of Hell. For this, there is good news from Allah in the Holy Qur'an for His servants: as long as they persevere in faith with sincerity and give thanks to Allah with sincerity, they will be safe from Allah's punishment.

The guidance is from the Almighty!

مَا يَفْعَلُ اللّٰهُ بِعَذَابِكُمْ اِنْ شَكَرْتُمْ وَاٰمَنْتُمْ وَكَانَ اللّٰهُ شَاكِرًا عَلِيْمًا O

(Surat Al-Nisa - 147)

What would Allah do with your punishment if you were grateful and believed? And ever is Allah Appreciative and Knowing.

Halal Provision:

Halal earning a Muslim must earn halal food. Making enough to meet the earner's and his family's financial needs is obligatory. If he has a debt, he pays it off. It is Mustahab to earn more than what he makes with the intention that he will spend what he will save for the needs of himself and his family on the poor and needy and his other deserving relatives. The earner needs to avoid extravagance and miserliness while spending. Allah Almighty said!

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ وَاشْكُرُوْا لِلّٰهِ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ O

(Surat al-Baqarah, 172)

O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship.

Allah Almighty said!

كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ

(Surat al-Baqarah, 57, Surat al-Aaraf, 160)

"Eat from the good things with which We have provided you."

It is the turn of the Almighty!

كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ وَلَا تَطْغَوْا فِيْهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِيْ ۚ وَمَنْ يَّحْلِلْ عَلَيْهِ غَضَبِيْ فَقَدْ هَوٰى O

(Surat at-Taha: 81)

[Saying], "Eat from the good things with which We have provided you and do not transgress [or oppress others] therein, lest My anger should descend upon you. And he upon whom My anger descends has certainly fallen."

Hazrat Abdullah bin Masood (RA) narrated that the Prophet (ﷺ) said: No person will die without obtaining the sustenance prescribed by Allah Almighty. Listen! Fear Allah and use lawful means and resources to get sustenance. Delay in securing sustenance should not lead you to resort to illicit means. Because whatever Allah has can only be achieved by obeying Him. (مشکوٰۃ: ج ۲ ص ۲۵۴)

One should be satisfied if one ever has difficulty or delay obtaining sustenance. He will indeed receive the amount of sustenance Allah ordained for him.

Hazrat Abdullah bin Masood (RA) narrated that the Prophet (ﷺ) said: It does not happen that a

person earns haram wealth and then gives charity to it, then it is accepted, and then he is blessed with his wealth. What is left of it can only become a bed of hell. Undoubtedly, the Sunnah of Allah Almighty is that He does not eradicate evil from evil. Instead, it eliminates evil with good. Purity cannot be achieved by removing impurity from impurity. Mishkout: Bab al-Kasab al-Halal)
Charity and alms from haram wealth are not acceptable to Allah, and the haram wealth that a person leaves after his death is of no use to him, but even that wealth proves to be a calamity for him and leads him to Hell.

Hazrat Muqaddam bin Ibn Maadi (RA) said that the Messenger of Allah (ﷺ) said: No one has ever eaten better than his hard work. That is why the Prophet of Allah, Hazrat Dawood (AS), used to eat the food he earned with his own hands. (Sahih Bukhari)

Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: There will come a time when people will not care about the wealth they will get, whether it is halal or haram. (Sahih Bukhari)

Hazrat Jaber (RA) narrates that he heard the Prophet (ﷺ) say this in the year of the conquest of Makkah. Allah Almighty and His Messenger (ﷺ) had forbidden the buying and selling of alcohol, carcasses, pigs, and idols when someone asked: O Messenger of Allah (ﷺ)! Explain the order of

carcass fat that we used on the boat. It is used to lubricate the skin, and people use it to light lamps in their houses. He said: The fat of the dead is also haram, so it is not permissible to reap these benefits from it. Then, he also spoke at the same time that Allah Almighty should curse the Jews. When Allah Almighty forbade the fat of the dead, the Jews would melt, sell the fat, and then eat its price. (Sahih Bukhari and Muslim)

Eating Etiquette:

Hazrat Umar bin Abi Salamah (RA) narrates that the Prophet (ﷺ) said: Take the name of Allah (i.e., recite Bismillah when you start eating) and eat with your right hand and eat in front of you.
(Bukhari and Muslim)

Hazrat Ayesha Siddiqa (RA) narrates that the Prophet (ﷺ) said: When one of you starts eating, he should remember the name of Allah (Bismillah) and recite it. If he forgets to mention the name of Allah at the beginning of the meal, he should say:

"بسم اللّٰه اوله وآخره" "In both cases, in the name of Allah.
(Sunan Abu Dawood, Jami 'al-Tirmidhi)

Hazrat Umaiyah bin Makhshi (RA) narrated that the Messenger of Allah (ﷺ) used to come, and a

man was eating without reciting Bismillah until only a morsel of his food was left, and he lifted it towards his mouth. He said, "In the name of Allah, the First and the Last." So, the Holy Prophet (ﷺ) smiled and spoke! Satan continued to eat with him, but when he mentioned the name of Allah, he vomited out all the food in his stomach.

(Sunnan Abu Dawood, Sunnan An-Nisai)

Hazrat Abu Imama (RA) is narrated from the Prophet (ﷺ) that when the table was raised in front of the Messenger of Allah (ﷺ), he would recite this supplication.

اَلْحَمْدُ لِلّٰهِ كَثِيْرًا طَيِّبًا مُبَارِكًا فِيْهِ غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ

وَلَا مُسْتَغْنًى عَنْهُ رَبَّنَا

All praise is due to Allah, a praise that is abundant, pure, and blessed in it. It is not sufficient; it is not the last meal, and it cannot be selfless, O our Lord.

(Sahih Bukhari)

Hazrat Muaz bin Anas (RA) narrated that the Prophet (ﷺ) said: The person who eats the food then recites this prayer!

اَلْحَمْدُ لِلّٰهِ الَّذِىْ أَطْعَمَنِىْ هٰذَا وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِنِّىْ

وَلَا قُوَّةٍ غُفِرَلَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

All praise is due to Allah, Who fed me and gave me sustenance. Without my strength and tact and strength. Then his past and future sins are forgiven.
(Sunan Abu Dawood, Sunan Tirmidhi)

Hazrat Abu Huraira (RA) narrated that the Messenger of Allah (ﷺ) never found fault with any food. If he liked food, he would eat it; if he didn't, he would leave it.
(Sahih Bukhari and Muslim)

Hazrat Jaber (RA) narrates that the Messenger of Allah (ﷺ) asked his family for food, and they said, "We have nothing but vinegar." So, he asked for the same and started eating with it. He noted that vinegar is a delicious curry.
(Sahih Muslim)

Hazrat Salma bin Aku (RA) narrates that a man ate with his left hand near the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said! Eat with your right hand, he said. I do not have the strength. He (ﷺ) said: Will not keep (He refused the command of the Holy Prophet (ﷺ) due to arrogance.) Arrogance stopped him, so he could not raise his hand to his mouth. (Not able). (Sahih Muslim)

Hazrat Wahshi bin Harb (RA) is narrated on the authority of (some) Companions of the Messenger of Allah (ﷺ). Submitted! O Messenger of Allah (ﷺ)! We eat but are not satisfied. He (ﷺ) said: Maybe you eat separately. They spoke! Yes! He (ﷺ) said:

Eat food together and recite the name of Allah (Bismillah), the food will be blessed for you.
(Sunan Abu Dawood)

Hazrat Ibn Abbas (RA) narrated that the Prophet (ﷺ) said: Blessing comes in between food; eat from both sides of it and do not eat from between.
(Sunan Abu Dawood, Sunan Tirmidhi)

Hazrat Ka'b bin Malik (RA) narrated that I saw the Prophet (ﷺ) eating with three fingers, then when he finished eating, he licked them. (Muslim)

Hazrat Ibn Abbas (RA) narrated that the Prophet (ﷺ) said: When a morsel falls among you and the dust settles on it, clean it and eat it, and do not leave it for the devil, and do not wipe your hands with a towel until you first lick your fingers. Because he does not know which of his foods is blessed. (Muslim)

Hazrat Jaber (RA) narrated that the Prophet (ﷺ) was heard saying that the food of one man is enough for two, the food of two is enough for four, and the food of four is enough for eight men. (Muslim)

Hazrat Ibn Abbas (RA) narrated that the Prophet (ﷺ) said: Do not drink water in one breath like a camel, but drink in two or three breaths. When you start drinking, take the name of Allah (بسم الله) in the

name of Allah) And when you have finished drinking, praise Allah (الحمد لله), praise be to Allah. (Tirmidhi)

Hazrat Abu Qatada (RA) narrated that the Prophet (ﷺ) forbade breathing in a vessel (while eating and drinking).

(Bukhari and Muslim)

Hazrat Ibn Abbas (RA) narrated that the Prophet (ﷺ) forbade breathing in or breathing into a vessel. (Tirmidhi)

Hazrat Ibn Abbas (RA) narrated that the Prophet (ﷺ) was given Zamzam water, and he drank it while he was standing.

(Bukhari and Muslim)

Hazrat Hudefah (RA) narrates that the Prophet (ﷺ) forbade the wearing of silk garments and eating and drinking in gold and silver vessels and said that these things are for the disbelievers in the world.

(Bukhari and Muslim)

Truth Honest:

Truthful:

Truth is a great attribute. If there is truth in faith, then man is not a hypocrite. If the words are valid, then man does not lie. If he is truthful in his deeds, he will perform well. If the intention is true, then all actions are correct.

Hazrat Abdullah bin Masood (RA) narrated that the Prophet (ﷺ) said: Hold fast to the truth, for the truth leads to righteousness, and righteousness leads to Paradise, and man embraces the truth, and cares for the truth until he is written righteous in the sight of Allah. And beware of falsehood, for falsehood leads to sin, and sin leads to hell. When a person adopts a continuous lie and carefully embraces it. Even a lie is written in the sight of Allah Almighty. (Bukhari and Muslim)

The guidance is from the Almighty!

فَلَوْ صَدَقُوا اللّٰهَ لَكَانَ خَيْرًا لَّهُمْ O

(Surat al-Muhammad, 21)

It would have been better for them to have been faithful to Allah.

Allah Almighty says!

مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ

(Surat al-Ahzab, 23)

Among the believers are men true to what they promised Allah.

Allah Almighty says!

وَاذْكُرْ فِي الْكِتٰبِ اِسْمٰعِيْلَ ۚ اِنَّهٗ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُوْلًا نَّبِيًّا ۝

(Surah Maryam: 54)

And he mentioned in the Book Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet.

Allah Almighty says!

لِّيَسْـَٔلَ الصّٰدِقِيْنَ عَنْ صِدْقِهِمْ

(Surat al-Ahzab, 8)

That He may question the truthful about their truth

Allah Almighty says!

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرَسُوْلِهٖ ثُمَّ لَمْ يَرْتَابُوْا وَجٰهَدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ ۭ اُولٰۗىِٕكَ هُمُ الصّٰدِقُوْنَ ۝

(Surat al-Hujuraat, 15)

The believers are only the ones who have believed in Allah and His Messenger (ﷺ) and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are truthful.

The person who attains the position to his perfection in the "Deen" is called Siddique.

"Truth" means truth is the source of all goodness and the source of every virtue, while, on the contrary, lies are the root cause of every evil. Truth means maturity. That is why Wali-e-Kamil is called Siddique. Because he is valid in all circumstances, actions, and words. A person who is truthful in his words is called Sadiq al-Aqwal. A person who is genuine in his deeds is called Sadiq al-Afaal. A person who adheres to the Sunnah in his circumstances is called Sadiq al-Ahwal. The flattery of a flatterer cannot deceive him, nor does he look favourably on a flatterer. When the mysteries and secrets of such a servant are revealed to ordinary people, which can have a negative or positive effect on his heart, he immediately avoids the side of the people in a disliked manner. If one starts praising him, he praises Allah so that he does not become arrogant, and his virtues do not become visible to the people.

The Holy Qur'an mentions the truth, prophets, and martyrs. The guidance is from the Almighty!

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ
وَالصِّدِّيْقِيْنَ وَالشُّهَدَاۗءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًاO

(Surat an-Nisa ': 69)

And whoever obeys Allah and the Messenger (ﷺ) - those will be with the ones upon whom Allah has bestowed the favour of the prophets, the steadfast affirmers of truth, the martyrs, and the righteous. And excellent are those as companions.

In another place, the guidance is from the Almighty Allah said:

قَالَ اللّٰهُ هٰذَا يَوْمُ يَنْفَعُ الصّٰدِقِيْنَ صِدْقُهُمْ لَهُمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا
الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ۭ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ۭ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ

(Surat al-Maida, 119)

Allah will say, "This is the Day when the truthful will benefit from their truthfulness." For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allah being pleased with them, and they with Him. That is the great attainment.

The fact is that the truth-teller is always calm and content, while the liar is always restless. He lacks peace of mind and contentment. A person can get temporary benefits by lying, but his lie becomes his lifelong torment. It is constantly beating so that its lies will not be exposed. This worry destroys his peace of mind and deprives him of the true joy of life.

The Prophet (ﷺ) said: There is peace and contentment in truth, while lying causes dissatisfaction and doubt. (Jami 'al-Tirmidhi)

A sincere person is a servant of Allah who trembles in fear of Allah all the time. Thinking of his deeds in vain, he trembles with fear of Allah all the time. In addition to slandering and criticizing people, he also fears Allah because of his evil thoughts, because he knows that Allah knows his bad deeds and corrupt thoughts. He fears that his thoughts may be worse than his appearance.

Comes in Hadith! When the secret of the heart is worse than the outward, its name is "Jour" (Jour means oppression and abuse). When the outward and inward states are the same, it is called "justice"; when the inward is superior to the outward, it is interpreted as "grace."

(Jami 'al-Ilm wa al-Hakam: Ibn Rajab Hanbali)

The servant must keep his piety and worship so secret that no one knows him except Allah Almighty, because by worshiping in private, a person quickly attains the pleasure of Allah Almighty, and he gets more rewards. Light security is easily achieved. All enemy tactics are weakened, and the servant is protected from various calamities.

It has been narrated in a hadith that the inner action is seventy degrees superior to the outward action.

The servant does a good deed in secret, by which the devil separates from him for twenty years, but at the same time, he calls the devil himself; that is, he tells people about his deed of loneliness, and the result is as follows. His action is transferred from the Diwan-ul-Sir (Office of Acts of Solitude) to the Diwan-e-Alania (Diwan of the Open Act). In this way, the reward of this action decreases, and its virtue also reduces. He often tells others about his deeds in solitude until they become common among the people. Then, he is happy to hear people talk about his deeds, and the whole action of this servant becomes hypocrisy.

If there is a risk of harm in speaking the truth, it should be remembered that always holding the truth is essential to the security and well-being of both worlds. By lying, a person can temporarily save his life. But sometimes, this lie can lead to death and destruction for both worlds. Hazrat Ka'b bin Malik (RA) is also remembered for the Battle of Tabuk, a famous event in world history. This is the message that the secret of the well-being of this world and the hereafter lies in taking the path of "truth."

Hazrat Hakim bin Hazam (RA) narrated that the Prophet (ﷺ) said: The two bargainers have the right to do so until they are separated. If they both tell the truth and state the facts correctly, their deal is blessed; if they hide and lie, the agreement is erased.

(Bukhari and Muslim)

Humility and modesty:

Allah says:

وَعِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَي الْاَرْضِ هَوْنًا وَّاِذَا خَاطَبَهُمُ الْجٰهِلُوْنَ قَالُوْا سَلٰمًا O

(Surat al-Furqan, 63)

And the servants of the Most Merciful are those who walk upon the earth quickly, and when the ignorant address them [harshly], they say [words of] peace,

This means that he has humility in his temperament and in all matters.

Allah says:

وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِيْنَ O

(Surat al-Shuara ', 215)

And lower your wing to those who follow you of the believers.

Allah says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَنْ يَّرْتَدَّ مِنْكُمْ عَنْ دِيْنِهٖ فَسَوْفَ يَاْتِي اللّٰهُ بِقَوْمٍ يُّحِبُّهُمْ وَيُحِبُّوْنَهٗٓ اَذِلَّةٍ عَلَي الْمُؤْمِنِيْنَ اَعِزَّةٍ عَلَي الْكٰفِرِيْنَ يُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ وَلَا يَخَافُوْنَ لَوْمَةَ لَاۤئِمٍ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَاۤءُ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ O

(Surat al-Maida, 54)

O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will worship Him [who are] humble toward the believers, mighty against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favour of Allah; He bestows it upon whom He wills. And Allah is all-encompassing and knowing.

The Messenger of Allah (ﷺ) said:

من تواضع للّٰه رفعه اللّٰه

From the humility of Allah, the Exalted, whoever humbles himself before Allah, Allah will grant him exaltation and height.

The reality of humility is to despise oneself and avoid arrogance and conceit. Commit to save yourself. It's real struggle is self-control.

Humility is not just calling oneself humble, poor, or needy with the tongue. Still, humility means that if someone calls you a mean or inferior person, says terrible things, and humiliates you, do not get angry. Explain to him that I really like this; then explain why I should be angry, not sad, when I hear someone doing evil. The high point of humility is that the response to praise and evil is the same. Humility is characterized by attraction, provided it is accompanied by sincerity.

Sometimes, Satan misleads a person, even in humility, creating arrogance. Hazrat Thanvi (ra) said: "Sometimes he does it in a way that makes people think he's great," he said. The sign of this is that if people do not respect it, it feels terrible after humility. The real Wali-Allah do not consider themselves worthy of this respect.

Hazrat Ayyaz bin Hamar (RA) narrated that the Prophet (ﷺ) said: Allah Almighty has sent revelation to me that you should treat each other with humility. No one should be proud of anyone, and no one should abuse anyone.

(Sahih Muslim - Book of Paradise)

Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: Charity does not diminish one's wealth, and whoever forbears, Allah increases his honour, and whoever humbles himself before Allah, Allah exalts him.

(Sahih Muslim - Kitab al-Barr)

Tafveedh: (Assignment)

Allah Almighty has instructed!

وَاُفَوِّضُ اَمۡرِیۡۤ اِلَی اللّٰہِ ؕ اِنَّ اللّٰہَ بَصِیۡرٌۢ بِالۡعِبَادِ O

(Surat al-Ghafar, 44)

And I entrust my affairs to Allah. Indeed, Allah is Seeing of [His] servants."

The Messenger of Allah (ﷺ) said:

اذااصبحت فلا تحدث نفسک بالمساء و اذا امسیت

فلا تحدث نفسک با لصباح

This means that when you do in the morning, do not think about the evening in your heart; when you do in the evening, do not think about the morning in your heart.

Surrendering oneself to Allah Almighty so that they can dispose of whatever they want. Let him plan his deeds, but leave the result to Allah Almighty.

Assignment does not mean abandonment, but it means not expecting help from anyone except Allah Almighty. From the beginning, he should be assigned and recognized in matters that have nothing to do with tact. Don't suggest a situation or system on your own because that's the cause of all the troubles. We often have a specific system in mind for everything, and it hurts when it goes against it. When an unnatural or unpleasant incident occurs, immediately think that it is the disposition of Allah Almighty. There is wisdom and practicality in this matter.

If something happens against one's will, sometimes excessive grief and suffocation can cause severe damage to one's health and, at the same time, disrupt one's religious activities. Has ordered that this work is against my will, but with the will of Allah Almighty, a single address move. So, when this is Allah's will, Allah's will will be better than mine. This will surely be good for me because Allah is more merciful to His servants than seventy mothers. He who did his will according to the will of Allah got rid of all sorrow and grief. This is the teaching because the people of Allah live in peace and contentment.

The worldly man becomes restless with the slightest disturbance and begins to make inverted straight movements in a bad mood, while the people of Allah also consider the mountain of sorrow as the feather of a mosquito. It is the misfortune of man to stop asking Allah for good in grief and distress and to be unhappy with the command of Allah. The believer succeeds in all circumstances by being grateful for the blessings he receives. He is pleased with Allah Almighty for being patient in the end.

Raza: (رضا)

Allah Almighty has instructed!

رضی اللہ عنھم و رضوعنه

Allah was pleased with them, and they were happy with Allah.

The Messenger of Allah (ﷺ) said:

من سعادہ ابن آدم رضاہ بما قضی اللّٰہ له

(Reported by al-Tirmidhi and Ahmad)

Man's happiness is to be satisfied with what Allah Almighty has ordained for him.

The fact of the matter is that one should not object to "Qaza" (fate) with one's tongue and heart. (رضابرقضا) "Raza Bar Qaza" is sometimes so dominant that it doesn't even feel painful. If there is no pain and sorrow, then the pleasure is natural, and if there is no feeling of pain, then there is mental satisfaction. Satisfaction is the physical condition to which the servant is not obligated, and satisfaction is the rational position to which the servant is bound. The reason for agreeing to "Qaza" is that in pain cases, pain is felt, but since the intellect has informed us of its better outcome, that is, the reward to be received, nature readily accepts and tolerates this pain. An example is when a doctor gives a patient bitter medicine or instructs him to have an operation. These are all painful, but the result is health and recovery; if the patient knows, he will bear everything. He will be grateful to the doctor who told him about these problems and will be pleased with him.

In the same way, whoever sincerely believes that Allah Almighty has a reward for every affliction in the world and every affliction and trauma will be rewarded, for which there is no temporary

affliction. He will be happy that whatever Allah Almighty gives is better for him. We should not wish against it. When Allah Almighty seems to understand our loss better, we should not be saddened by it. It is suitable for those whom Allah Almighty has made. However, praying is not against one's will. The people of Allah also pray because this is also the command of Allah Almighty. It is up to Allah Almighty to find a rip or not. If that thing is not obtained, they do not become narrow-minded and do not complain to Allah Almighty.

Perseverance and Consistency:

In the Holy Qur'an, the guidance is from the Almighty!

اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا تَتَنَزَّلُ عَلَيْهِمُ الْمَلٰٓئِكَةُ اَلَّا تَخَافُوْا وَلَا تَحْزَنُوْا وَاَبْشِرُوْا بِالْجَنَّةِ الَّتِيْ كُنْتُمْ تُوْعَدُوْنَ O

نَحْنُ اَوْلِيٰٓؤُكُمْ فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْاٰخِرَةِ ۚ وَلَكُمْ فِيْهَا مَا تَشْتَهِيْٓ اَنْفُسُكُمْ وَلَكُمْ فِيْهَا مَا تَدَّعُوْنَ O

نُزُلًا مِّنْ غَفُوْرٍ رَّحِيْمٍ O

(Surah Fussilat [Ha Mem Sajdah]: 30-32)

Indeed, those who have said, "Our Lord is Allah " and then remained on the right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.

We [angels] were your allies in worldly life and [are so] in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request [or wish]

As accommodation from a [Lord who is] Forgiving and Merciful."

In the Holy Qur'an, the guidance is from the Allah Almighty!

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ O

أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا ۖ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ O

(Surat al-Ahqaf: 13-14)

Indeed, those who have said, "Our Lord is Allah," and then remained on the right course will have no fear concerning them, nor will they grieve.

Those are the companions of Paradise, abiding eternally therein as a reward for what they used to do.

Hazrat Soban (RA) narrates that the Messenger of Allah (ﷺ) said: Stick to faith and persevere. But I don't think you will be able to do that, and believe that the best thing in your religion is prayer, and only a believer can perform ablution with humility and submission.
(Ibn Majah and Musnad Ahmad)

"Perseverance" is the degree to which work is completed and reaches its extremity. That is what brings good and organizes. He who does not match the level of perseverance loses his condition, and his efforts are wasted.

In the Holy Qur'an, the guidance is from Allah Almighty!

لَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا

(Surat an-Nahl: 92)

And do not be like she who untwisted her spun thread after it was strong

He who does not persevere cannot move beyond his position because man also faces hardships and difficulties in life. If that person shows weakness, he loses many of the religion's

commandments. And sometimes, he falls victim to sins.

Hazrat Ayesha Siddiqa (RA) narrates that the Prophet (ﷺ) said: In the works of religion, the most pleasing thing in the sight of Allah Almighty is that which man does with consistency and obedience.

(Sahih Bukhari and Muslim, Mishkout: Chapter Intention in Action)

Consistently, even if some work is done, it is far better in terms of results than for a person to do a good deed with a momentary zeal and then leave it for a long time. Paying the dues and obligations is necessary, but the Nawafil should be arranged as well.

Shame and chastity:

Shame is the adornment of a man and the adornment of a woman. According to Islamic teachings and customs, every Muslim must be modest and dignified. Avoid obscenity, pornography, nonsense, and absurdity. A believer's identity is that he abstains from all kinds of nonsense and absurdity. Shame and modesty are attributes on which humanity, honour, dignity, purity, righteousness, and virtue are based. The fact is that modesty is the spirit of morality and the

source of all goodness, while modesty is the root of all evil.

It is narrated that Hazrat Abdullah bin Umar (RA) narrates that the Prophet (ﷺ) said: "Shame" is a part of faith.
(Bukhari and Muslim)

Hazrat Ibn Masood (RA) narrated that the Prophet (ﷺ) said: Shame on Allah as you deserve. Companions submitted! O Messenger of Allah (ﷺ)! Alhamdulillah! We are ashamed. He (ﷺ) said, "I am not saying that modesty (which you understand)." Instead, he who thinks of shame from Allah must protect his head, ears, eyes, tongue, stomach, and related things (private parts, etc.). Death and trials must be remembered. And whoever wants the betterment of the Hereafter has to say goodbye to the colours of the world. Whoever does this has paid the price of shame.

The Prophet (ﷺ) said about himself regarding modesty. Allah is very modest and very kind. When a servant raises his hand towards him for supplication, he feels ashamed to return it empty-handed and meaningless. (Jami 'al-Tirmidhi)

The hadith says that the Prophet (ﷺ) was more shy than a veiled virgin. (Sahih Bukhari)

The Prophet (ﷺ) said that every religion has a particular morality, and the unique morality of Islam is modesty. (Ibn Majah)

That is, all religions have a unique temperament among their followers and adherents, and they have a distinctive quality or habit that distinguishes them from other human beings and is considered their identity. In the same way, the religion of Islam also has a special distinction, and a unique identity is "shame and modesty."

The Prophet (ﷺ) said: Both modesty and faith are companions. If one of the two ends, the other will end as well. (Al-Targheeb wa al-Tehzeeb)

Shame is the cause of entering heaven, and immorality leads a person to hell. Modesty is an attribute that brings only goodness to man and society. Modesty is an essential part of faith. Muslims should protect

it as much as possible. Allah Almighty has instructed!

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ

(Surat al-Aaraf, 33)

Say, "My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right,

Protecting oneself from all kinds of evil is called virtue. It creates modesty, and modesty affects every good habit. Chastity protects man from lies, miserliness, and misconduct. The character of a chaste person is elevated.

The guidance is from the Almighty!

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

(Surat al-Noor, 31)

Women should not display their adornment except that adornment appears automatically.

The adornment that is shown without being shown is allowed by Islam because Islam is a religion of nature and wants ease with slaves instead of harshness.

Hazrat Abu Sulaiman Darani (ra); Hadith Qudsi states that Allah Almighty says! "If you have ashamed me, I will forget your sins from the minds of the people (as long as you continue to be ashamed), I will ignore your sins on earth, I will erase your slips on the Lohe-Mahfouz, I will deal with you leniently while taking account.

Types of modesty: -

Haya al-janayah: (Shame on guilt)

This shame is what Adam (AS) did. When they were asked, "Are you trying to escape from Me?" He submitted! I (or Allah) am ashamed of you. -

Haya Al-taqseer: (Shame on shortcomings)

Such as the saying of the angels,

"مَا عَبَدْنَاكَ حَقَّ عِبَادَتِكَ"

You are free from defects; we are not worshiping as it is worthy of worship. -

Haya Al-ijlal: (Shame due to respect)

As Hazrat Israfil (as) did, he raised his head because of the shame of Allah.

Haya al-karam: (Shame on you because of kindness) Like the Prophet (ﷺ) did not tell anyone to get up from here. So, Allah Almighty said:

وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ

(Do not rejoice in words)

Haya al-Hashmat: (Shame of Dignity)

Like Hazrat Ali Murtaza (RA) sent Hazrat Miqdad bin Aswad (RA) to ask the issue of Madhi (sperm) to the service of the Holy Prophet (ﷺ) because he has respect for Hazrat Fatima Al-Zahra (RA) in his heart.

Haya al-istehqar: (Self-contemptibility)

As Hazrat Musa (AS) said! O Allah! I feel ashamed when I ask you about a worldly need. Allah said! Musa (AS)! Ask me for salt for flour and fodder for your goats.

Haya Inaam: (At the time of bestowing the blessing)

Allah Almighty Himself will say this shyness, and it will be when His servant crosses the bridge as-Saraat and will give him a sealed register on which it will be written:

"My servant! You did it. You did it. I don't want to reveal everything. I'm ashamed to go now because I forgave you everything."

Hazrat Abu Ali Daqaq (ra) explains this hadith; he says that the essence of Allah Almighty is so pure that the servant commits sins, but he is saying shame. (Ressala Qushairiyah p. 273)

Gentleness, compassion, and moderation. Extremism:

Superabundance, extremism, and severity are attributes that can never be considered valuable and desirable. The consequences and effects of extremism have never been good. On the contrary, moderation and temperance in every matter have been praised, and the results are helpful and pleasing.

Blessed is the saying of the Prophet (ﷺ) that in the work which is done gently, goodness and beauty will be created, while in the work which is done harshly, it will become ugly and defective. Elsewhere, he said that Allah is gentle and loves gentleness and bestows such things that are not presented in hardness.

(Sahih Muslim)

Ummul-Momineen Hazrat Ayesha Siddiqa (RA) said: The Messenger of Allah (ﷺ) said: Verily, Allah is the Most Gracious, the Most Merciful.

(Sahih Al-Muslim – Kitab al-Bar wa al-Salah)

When Moses (AS) and Aaron (AS) were commanded by Allah to go to Pharaoh and convey the message of Allah to him, the two of them were instructed by Allah that with this tyrant, the arrogant and the rebellious man speak softly even before him, who claims to be God in comparison to Allah Almighty.

Which is mentioned in the Quran.

اِذْهَبَآ اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰى ○ فَقُوْلَا لَهٗ قَوْلًا لَّيِّنًا لَّعَلَّهٗ يَتَذَكَّرُ اَوْ يَخْشٰى ○

(Surat at-Taha: 43 - 44)

Go, both of you, to Pharaoh. Indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]. “

In any area of life or any matter, when a gentle and cheerful attitude is adopted, that matter will be settled with kindness and good manners. On the contrary, in the case of austerity, there will be chaos and corruption, leading to more confusion and complications.

"Moderation" is derived from "justice," which means equality. Moderation means taking a middle path in every matter between excess, softness and hardness, speed and slowness, and so on.

That is why Allah says in the Qur'an:

وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَاۤءَ عَلَي النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا

(Surat al-Baqarah, 143)

And thus, we have made you a just community that you will be witnesses over the people, and the Messenger (ﷺ) will be a witness over you.

That is why the religion of Islam has emphasized "moderation" in every sphere of life, i.e., moderation in beliefs, deeds, and affairs.

Ruling on concealing the faults of a Muslim brother:

Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: Whoever covers a servant in this world, Allah will protect him on the Day of Resurrection.

(Sahih Muslim)

Bravery:

Protecting one's honour and dignity, striving for good morals, helping others with one's life and property, and staying away from anger is called Shujaat (courage).

The Messenger of Allah (ﷺ) said: A wrestler does not beat others. A wrestler controls his anger. (Imam Muslim)

When the Battle of Hunain took place, the enemies shot arrows from the gates of the mountains. An army of twelve thousand Muslims was retreating from the battlefield. But Rasool Allah (ﷺ) was riding his mule and advancing his ride. Hazrat Abu Sufyan (RA) was holding a stirrup, Hazrat Abbas (RA) was holding the reins, and the Messenger of Allah (ﷺ) was saying!

انا النبی لا کذب ۔ انا ابن عبد المطلب

I am the Prophet, not a liar. I am the son of Abdul Muttalib

This was the highest place of his bravery; otherwise, the great companions were seen to be discouraged at that time. Then, the white mule's choice proves his courage and manliness. Between the dust, the colored animal can hardly hit the target. That is why, even today, the soldiers' uniforms are kept in khaki. At the same time, the white animal can be seen from a distance.

Once at night, there was a noise in Madinah as if a group had attacked Madinah overnight. The people came out of their houses in panic and started walking towards the noise, their weapons drawn. Do they see that the Messenger of Allah (ﷺ) is coming back from the noise with his sword hanging on his horse? The leader of the nation is the guardian of the country. He was a practical example of this. And the Rightly Guided Caliphs were examples of the Sunnah of the Prophet (ﷺ).

Types of Shujaat: (Courage)

Two types of courage require different skills, abilities, and motivation. One is the bravery of

wrestlers, and the other is the bravery of officials and commanders.

The wrestlers dare to have the strength of heart and the strength to hold and dominate the opponent in a double battle. The chiefs dare to pursue justice and wisdom, the ability to make the right decisions, the skill to use the army, and the courage to defeat the enemy with available resources and to conquer countries. The chief must know when to hurry and delay in fighting and making peace. They should be fully aware of their army's capabilities so they can be used to the best possible effect, keeping those capabilities in mind.

Justice:

The path between excess and deviation is called justice. That is, the way of spending should be between miserliness and extravagance. Patience should be between pride and arrogance. Shame, honour, and dignity should be such that they are between obscenity, shamelessness, humiliation, and disgrace. Islam has taught its followers about justice.

The guidance is from the Almighty!

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ لِلّٰهِ شُهَدَاۤءَ بِالْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ

شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا ۗاِعْدِلُوْا ۗ هُوَ اَقْرَبُ لِلتَّقْوٰى ۖ

وَاتَّقُوا اللّٰهَ ۗاِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ O

(Surat al-Maida, 8)

O you who have believed, be persistently standing firm for Allah, witness in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do.

Justice and fairness are essential because if everyone in society continues to get their due right and reward for their hard work, an atmosphere of well-being, peace, order, tranquillity, and contentment is maintained. If a person is deprived of his legitimate right and is not rewarded for his work, he becomes a victim of deprivation. Feelings of vengeance begin to burn in his heart. Its constructive abilities turn into destructive activities, and as a result, productive development in society stops, and society declines.

Allah Almighty laid the foundation of the system of the universe based on justice and then commanded His servants to establish justice and fairness in all matters. Allah Almighty has said that the survival of this universe and the betterment and development of humanity, as well as the welfare and well-being of humanity, depend entirely on the fulfillment of justice. If the servants maintain justice among themselves, then the system of the world will also remain permanent. When justice demands are violated in a place, destruction will surely come sooner or later. When the chain of oppression, deprivation of rights, and injustice in the world goes to extremes, this universe will end, and the Hour will finally be established.

Allah Almighty has instructed!

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ بِالْقِسْطِ شُهَدَاۤءَ لِلّٰهِ وَلَوْ عَلٰٓى اَنْفُسِكُمْ اَوِ
الْوَالِدَيْنِ وَالْاَقْرَبِيْنَ ۚ اِنْ يَّكُنْ غَنِيًّا اَوْ فَقِيْرًا فَاللّٰهُ اَوْلٰى بِهِمَا ۫ فَلَا تَتَّبِعُوا
الْهَوٰٓى اَنْ تَعْدِلُوْا ۚ وَاِنْ تَلْوٗٓا اَوْ تُعْرِضُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا O

(Surat an-Nisa ': 135)

O you who have believed, be persistently standing firm in justice, witnesses for Allah, even against yourselves or parents and relatives. Whether one is

rich or poor, Allah is more worthy of both. So, follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted.

Allah Almighty has commanded us to deal justly with our enemies. There is a strong emphasis on not burning in the fire of revenge so much as to abandon justice. And fear Allah, for Allah is Aware of all things.

If there is a ruler, head of government, or king, then it is necessary to abide by the requirements of justice. The Prophet (ﷺ) has given great good news for a just king. Seven kinds of people will be in a unique shade on the Day of Resurrection, while there will be no shade on that day. There will be a just ruler among them.

Forgiveness

The guidance is from the Almighty!

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجٰهِلِيْنَ O

Take what is given freely, enjoin what is good, and turn away from the ignorant.

The guidance is from the Almighty!

فَاصْفَحِ الصَّفْحَ الْجَمِيْلَ O

(Surat al-Hijr, 85)

So, forgive with gracious forgiveness.

The guidance is from the Almighty!

وَلَا يَأْتَلِ اُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ اَنْ يُّؤْتُوْٓا اُولِي الْقُرْبٰى

وَالْمَسٰكِيْنَ وَالْمُهٰجِرِيْنَ فِيْ سَبِيْلِ اللّٰهِ ۖ وَلْيَعْفُوْا وَلْيَصْفَحُوْا ۭ

اَلَا تُحِبُّوْنَ اَنْ يَّغْفِرَ اللّٰهُ لَكُمْ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ O

(Surat al-Noor, 22)

And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would you not like Allah to forgive you? And Allah is Forgiving and Merciful.

The guidance is from the Almighty!

وَلَمَنْ صَبَرَ وَغَفَرَ اِنَّ ذٰلِكَ لَمِنْ عَزْمِ الْاُمُوْرِ O

(Surat al-Shora, 43)

And whoever is patient and forgives - indeed, that is of the matters [requiring] determination.

The Holy Prophet (ﷺ) used to pray!

اللّٰهم انک عفو تحب العفو فاعف عنی

(Sahih Al-Bukhari)

O Almighty! You are the Forgiver and love forgiveness. So, forgive me for our supplications,

We seek forgiveness from Allah Almighty for His sake. We should also instill in ourselves a spirit of forgiveness. When we forgive people's sins and work with forgiveness, then Allah Almighty will work with us in the same way. If someone has been wronged and has the opportunity to take revenge, Islam allows him to take revenge to the extent to which he has been abused, but Islam also teaches that. If he forgives him, Allah will give him a great reward. Sometimes a person sees this reward in this world as well; if he does not see it here, there will be a store for him in the Hereafter.

Hazrat Anas bin Malik (RA) narrated that a Bedouin who came to the service of the Prophet (ﷺ) grabbed his shirt and shook it. After this stern attitude, the Arab presents his case. I have brought two camels and loaded them on you because of the wealth you have. It is neither yours nor your father's.

Rasool Allah (ﷺ) remained silent for a while, then said! Wealth belongs to Allah, and I am His slave. Then he said, "You are not afraid of what you have done to me." The Bedouin said! No! You (ﷺ) asked! Why? This Bedouin said! I know that you do not repay evil with evil. Rasool Allah (ﷺ) smiled and ordered to give him a camel, a palm, and a camel barley. (Sahih Al-Bukhari)

Ummul-Momineen Hazrat Ayesha Siddiqa (RA) says that the Prophet (ﷺ) never killed a woman or a servant with his hand except to fight in the way of Allah. It is not the case that someone has harmed you and you have avenged it. Yes, but if one of Allah's honourable things were insulted, he would take revenge for the sake of Allah.

(Sahih Bukhari - Kitab al-Hudood)

On the occasion of the conquest of Makkah, some killed his uncle Hazrat Hamza (RA), who was chewing on his nose, ears, and liver. He was trying unsuccessfully to hide from the Prophet (ﷺ). Someone was thinking of fleeing from Makkah to avoid revenge, and someone was waiting for his command with his hands on his heart. You were in a position at that time to take revenge on

whomever you wanted, but you boldly declared that;

لاتثريب عليكم اليوم و انتم الطلاقاء

(صحيح البخاری)

Today, you are all free. You will not be questioned.

The same could be expected from the Holy Prophet (ﷺ), who was the trustee of this nation even before the Prophethood.

Forgiveness is a unique attribute and sign of a believer. It has been taught in many places in the Qur'an and Hadith, and people with this attribute have been praised. On the contrary, cruelty and harshness have been condemned and ordered to be avoided. The man who fears Allah in his heart will have compassion inside him.

If we study Islamic history, we will find that whenever the Muslims were victorious over an enemy, they treated them with generosity and kindness. The atrocities and mistreatment of the infidels towards the Muslims in the time of the Prophet (ﷺ) had reached their climax, but when the Prophet (ﷺ) conquered Makkah, they were forced to sit in front of him. He could have

avenged one injustice at a time, but he (ﷺ) forgave them all and set a good example in history.

The believer who believes in Allah is the Most Merciful, the Most Compassionate. Every believer wishes to intercede on the Day of Resurrection. That is absolute mercy. The paradise he aspires to enter is also mercy, and despite all this, how can the heart be empty of mercy and compassion?

Hazrat Abdullah bin Masood (RA) said that I still call the Prophet (ﷺ) that I am narrating the story of one of the Prophets (AS) who was beaten and bled to death by his people, and that Prophet used to wipe the blood from his face and speak! O Allah, pass through my people because they do not know my place.

(Sahih Al-Bukhari - Book of Prophets)

Selflessness and compassion

Allah Almighty has instructed!

وَالَّذِيْنَ تَبَوَّؤُ الدَّارَ وَالْاِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّوْنَ مَنْ هَاجَرَ اِلَيْهِمْ وَلَا يَجِدُوْنَ فِيْ صُدُوْرِهِمْ حَاجَةً مِّمَّآ اُوْتُوْا وَيُؤْثِرُوْنَ عَلٰٓي اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۭ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰۗىِٕكَ هُمُ الْمُفْلِحُوْنَ O

(Surat al-Hasher, 9)

And [also for] those who were settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them and find no want in their breasts of what the emigrants were given, but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul, it is those who will be successful.

Allah Almighty has instructed!

وَيُطْعِمُوْنَ الطَّعَامَ عَلٰي حُبِّهٖ مِسْكِيْنًا وَّيَتِـيْمًا وَّاَسِيْرًا O

(Surat al-Daher: 8)

And they give food, despite their love for it, to the needy, the orphan, and the captive,

Hazrat Abu Huraira (RA) narrates that a man came to the Messenger of Allah (ﷺ) and said, "I am exhausted from hunger." He (ﷺ) sent a message to some of his wives. She replied! I swear by the One who sent you with the truth. I have nothing but water. He (ﷺ) sent a message to his second wife, and from there, the reply came as before. Even all the wives of the purified ones said that we have nothing but water.

The Prophet (ﷺ) said: Who will entertain him tonight? An Ansari Companion said! O Messenger of Allah (ﷺ)! Me. So, he took him home and said to his wife! Respecting the guest of the Messenger of Allah (ﷺ) and saying that you have something. She spoke! "It's just food for children." The companion said that the children should be entertained in some way and let them fall asleep. When our guest enters the house, please turn off the light and show that we are eating. So, they sat down to eat, and the guests ate, and they both spent the night hungry. In the morning, when he came to the Holy Prophet (ﷺ), the Prophet (ﷺ) said: Allah Almighty is very pleased with the way you treated your guest tonight.

(Bukhari and Muslim)

Trust and honesty

Humans naturally desire an environment and a society where peace, tranquillity, contentment, love, and compassion exist. That is why "honesty and integrity" are the primary conditions for achieving this societal goal. In a society where trust and honesty are lost, corruption is created. Confidence rises among themselves; instead of peace and order, contentment, and prosperity, the market of chaos, unrest, and looting heats up. Whether in domestic relations or business affairs, the signs of deterioration are beginning to appear everywhere, and thus society is suffering destruction and ruin. In Islam, "trust and honesty" are of great importance. This has been emphasized in the Holy Qur'an and the hadiths.

The guidance is from the Almighty!

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا ۙ وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ
تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ۝

(Surat an-Nisa ': 58)

Indeed, Allah commands you to render trust to whom they are due and, when you judge between people, to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.

The guidance is from the Almighty!

وَالَّذِيْنَ هُمْ لِاَمٰنٰتِهِمْ وَعَهْدِهِمْ رٰعُوْنَ O

(Surat al-Mominun, 8)

And they who are attentive to their trusts and their promises

The Messenger of Allah (ﷺ) said: He who has no trust has no faith in him, and he who does not keep his promise has no religion.
(Musnad Ahmad)

In another hadith, the Prophet (ﷺ) said that there are three signs of a hypocrite. When he speaks, he will lie. When he promises, he will break his promise, and when he is entrusted, he will betray it.

(Sahih Bukhari)

The Holy Prophet (ﷺ) said: When the trusts begin to be lost, wait for the Hour. (Sahih Al-Bukhari)

The Prophet (ﷺ) said that there are four things that if you get them, then there is nothing to grieve if you do not get them: honesty, integrity, good morals, and lawful sustenance. (Musnad Ahmad)

Generosity and charity

The guidance is from the Almighty!

قُلْ اِنَّ رَبِّيْ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَاۤءُ مِنْ عِبَادِهٖ وَيَقْدِرُ لَهٗ ۭ وَمَآ اَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهٗ ۚ وَهُوَ خَيْرُ الرّٰزِقِيْنَ O

(Surat al-Saba ': 39)

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever you spend [in His cause] - He will compensate it; He is the best of providers."

The guidance is from the Almighty!

وَمَا تُنْفِقُوْا مِنْ خَيْرٍ فَلِاَنْفُسِكُمْ ۭ وَمَا تُنْفِقُوْنَ اِلَّا ابْتِغَاۗءَ وَجْهِ اللّٰهِ ۭ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ يُّوَفَّ اِلَيْكُمْ وَاَنْتُمْ لَا تُظْلَمُوْنَ O

(Surat al-Baqarah, 272)

But Allah guides whom He wills. And whatever good you [believers] spend is for yourselves, and you do not spend except seeking the countenance of Allah. And whatever you spend on good, it will be fully repaid to you, and you will not be wronged.

Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: Every morning, two angels descend from heaven. One of them says, "O Allah, reward the

one who spends," and the other says, "Destroy the one who withholds (even when one is in need)."
(Sahih Bukhari - Book of Zakat)

Hazrat Abdullah bin Amr bin Aas (RA) narrates that a man asked the Prophet (ﷺ) which characteristic of Islam is better. He said: Feed and greet, whether or not you know anyone.

(Sahih Bukhari and Muslim - Kitab al-Iman)

Hazrat Ibn Masood (RA) narrated that the Prophet (ﷺ) said: It is permissible to be jealous of only two men. One is the man to whom Allah has given wealth and then gave him the courage and strength to spend in the cause of truth, and the other is the man Allah has endowed with knowledge and wisdom, so he judges with him and others. Teaches it.
(Sahih Bukhari and Muslim)

Hazrat Uday bin Hatim (RA) narrated that the Prophet (ﷺ) said: Beware of fire even if you are with a piece of palm. (Bukhari and Muslim)

Hazrat Jaber (RA) narrates that the Prophet (ﷺ) was asked anything, and he never replied, "No."
(Sahih Bukhari and Muslim)

Hazrat Abu Imama Sadi bin Ajlan (RA) narrates that the Prophet (ﷺ) said: O son of Adam (AS)! Spending too much is good for you; withholding it isn't. And you will not be blamed for the same provision, and start with your family, and the upper hand is better than the lower hand. (Sahih Muslim)

Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: Charity never diminishes wealth, and because of forgiveness, Allah Almighty increases the honour of the servant, and whoever humbles himself before Allah Almighty, Allah will indeed exalt him. (Sahih Muslim)

Hazrat Amr bin Saad (RA) narrated that he heard the Messenger of Allah (ﷺ) saying, "I swear by three things. Remember that." The wealth of a servant is no less than giving alms. He who has been wronged and is patient with it, then Allah will surely increase his honour. And whoever opens the door of begging, then Allah opens the door of poverty and need for him.

I will tell you one thing, so remember it. There are four types of people in the world. A servant to whom Allah has given wealth and knowledge, and then he fears Allah about it, treats his relatives kindly, and recognizes (what is) Allah's right in them. I will be in the best degree. The second is the servant to whom Allah has given knowledge

but not wealth. So, he has a sincere intention and says that if I had wealth, I would undoubtedly spend it like a generous man. So, when his purpose is this, his reward is equal to that of the first person. The third is the servant to whom Allah has given wealth but not knowledge, so he spends unthinkingly without expertise and does not fear his Lord about it, nor does he pay the dues of his relatives. Nor does anyone recognize Allah's right in it. He is the worst of the worst. The fourth is the servant to whom Allah has never given wealth or even knowledge, but he says that if I had wealth, I would act like such and such a person (a lavish person). So, when his intention is this, the sin of both is equal.
(Jami 'al-Tirmidhi)

Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: Whoever gives alms out of a pure (lawful) earning, and Allah accepts alms as pure, then Allah takes it in His right hand and then increases it for the giver like you. A man raises his calf until it (the palm charity) becomes equal to a mountain.
(Sahih Bukhari and Muslim)

Attributes of Islamic society

Allah Almighty has placed in human nature that they live together, and Islam is the religion of nature. Therefore, it is necessary to mention human society, its rights and duties, and social etiquette and morals. Because Islam is a heavenly and natural religion, there is a strong emphasis on teaching social etiquette. Its principles and ideas are not based on human thought and ideas, but on the commands and instructions revealed by the Lord of man and his Creator and Master. Allah Almighty knows the pros and cons of man better than man himself. Because He is the Creator and man is a creature, the knowledge of the Creator is perfect, and the understanding of the beast is imperfect.

Allah Almighty has created man by His power and will, so indeed, He has complete and specific knowledge about the usefulness and harm of man. He is All-Knowing, All-Seeing, and All-Hearing. It is even closer than a human aorta. The human intellect cannot live without acknowledging that the social teachings of Islam are the guarantor of the reform and welfare of human society. It is a beacon for its development and improvement. Its security is a strong foundation for its survival, rooted in faith and belief.

Prohibition of innovations

The guidance is from the Almighty!

قُلْ يٰٓاَهْلَ الْكِتٰبِ لَا تَغْلُوْا فِيْ دِيْنِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوْٓا اَهْوَاۤءَ قَوْمٍ قَدْ ضَلُّوْا مِنْ قَبْلُ وَاَضَلُّوْا كَثِيْرًا وَّضَلُّوْا عَنْ سَوَاۤءِ السَّبِيْلِ O

(Surat al-Maida, 77)

Say, "O People of the Scripture, do not exceed limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way."

The guidance is from the Almighty!

قُلْ هَلْ نُنَبِّئُكُمْ بِالْاَخْسَرِيْنَ اَعْمَالًا O اَلَّذِيْنَ ضَلَّ سَعْيُهُمْ فِي الْحَيٰوةِ الدُّنْيَا وَهُمْ يَحْسَبُوْنَ اَنَّهُمْ يُحْسِنُوْنَ صُنْعًا O

(Surat al-Kahf: 103-104)

Say, [O Muhammad (ﷺ)], "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think they are doing well in work."

The guidance is from the Almighty!

فَذٰلِكُمُ اللّٰهُ رَبُّكُمُ الْحَقُّ ۚ فَمَاذَا بَعْدَ الْحَقِّ اِلَّا الضَّلٰلُ ۖ فَاَنّٰى تُصْرَفُوْنَ O

(Surah Yunus, 32)

For that is Allah, your Lord, the Truth. And what can be beyond truth except error? So how are you averted?

The guidance is from the Almighty!

وَاَنَّ هٰذَا صِرَاطِيْ مُسْتَقِيْمًا فَاتَّبِعُوْهُ ۚ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيْلِهٖ ۭ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَتَّقُوْنَ O

(Surat al-Anam: 153)

And, [moreover], this is My path, which is straight, so follow it; do not follow [other] ways, for you will be separated from His way. He has instructed you that you may become righteous.

Ummul-Momineen Hazrat Ayesha Siddiqa (RA) narrated that the Prophet (ﷺ) said: Whoever invents something new in our religion that was not part of it is rejected. (Sahih Bukhari and Muslim)

Hazrat Jaber (RA) narrates that when the Messenger of Allah (ﷺ) used to deliver a sermon, his eyes would turn red, his voice would become loud, and his anger would intensify, even as if he were. They were a threat to an army. He (ﷺ) would say that he is going to attack you in the morning or the evening, and he would say that the Hour and I have been sent as if they were two fingers. But then, undoubtedly, the best thing is the Book

of Allah, and the best way is the way of Muhammad (ﷺ), and the worst deeds (in religion) are newly created deeds, and every new deed (innovation) is misguidance. Then say! I have more rights over every believer than his life. Whoever leaves wealth is for his heirs, and whoever dies leaving a debt or a needy family is my duty to pay it. Her (child care) is on me. (Sahih Muslim)

Hazrat Abdullah bin Masood (RA) said! You (Muslim in the future), too, will invent new things, and people will create new forms of worship for you. Understand that every new method is misguidance, and the abode of misguidance is hell.

It is narrated on the authority of Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: In the last period, there will be deceivers and liars who will bring you hadiths which neither you nor your forefathers have heard. So, guard yourselves against them, and protect yourselves against fitnah, lest they should lead you astray and lead you into temptation. (Sahih Muslim, Mishkout Sharif)

Imam Muslim (ra) quoted Abdullah bin Masood (RA) narrated that the Prophet (ﷺ) said: Allah Almighty has not sent any prophet in any nation before me who has no helper or friend from that nation. Those who follow the way of the Prophet (ﷺ) and follow his commands, then after them are

born those who say to the people but do not follow it and do what they are not commanded to do. Whoever of you strives against them with his hand is a believer, and whoever desires against them with his own heart is a believer. If you do not do so, faith is not equal to a mustard seed.
(Sahih Muslim, Mishkout Sharif)
Hazrat Bilal bin Harith Mazini (RA) narrated that the Prophet (ﷺ) said: Whoever revives a Sunnah of mine that was left behind after me will receive the same reward as the one who follows this Sunnah without any reduction in his reward. The error of inventing a new thing (Bedat) that does not please Allah and His Messenger (ﷺ) will be as much a sin for him as it is for the one who practices this Bedat, except for his sins. Any reduction should be made. (Jami 'al-Tirmidhi, Mishkout Sharif)

Imam Ahmad ibn Hanbal (ra) wrote that Hazrat Azid bin Harith Thamali (RA) narrated that the Prophet (ﷺ) said: When a nation invents an innovation in religion, a Sunnah like it is taken up, so it is better to hold fast to the Sunnah than to create something new (innovation). (مشکوٰۃ شریف)

A similar hadith of Hazrat Hassan bin Thabit (RA) is also narrated from Tabarani. Hazrat Anas bin Malik (RA) said, " The Prophet (ﷺ) said: Allah Almighty has closed the door of repentance on every innovation. (Majma-Al-Zwaid)

Imam Bukhari (ra) and Imam Muslim (ra) copied from Hazrat Sahl bin Saad (RA) that the Prophet (ﷺ) said: I will be present before you at the pool of Kawthar. Whoever comes to me will drink its water, and whoever drinks it once will never feel thirsty again. I know some people will come to me and know me, but there will be a barrier between us. I will say that these are the people of my ummah.

So, tell me, you may have yet to learn what innovations they invented after you. Hearing this answer, I will say, "Woe to those who changed my religion after me."

(Bukhari, Muslim, Mishkout)

Innovation is a serious crime and a great deception that an innovator presents his self-made practice as a religion, just as a person enters the market with counterfeit currency and wants to buy something in exchange for it. When this fake currency dealer draws his currency in front of a wise and prudent shopkeeper, instead of getting something, he will go to jail and be beaten by the police. The same will be the case with the heretics in the market of the Hereafter. But when these people, including their deeds, come before the Holy Prophet (ﷺ) on the Day of Resurrection, then they will know the reality of these innovations. Because only Muhammad's (ﷺ)

coin will be used there, and those who have accumulated the currency of innovations will not be worth a penny there. Instead, they deserve punishment for their actions.

(Bedat and Bidati: p. 2)

Equality

The guidance is from the Almighty!

يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَاۤءً ۚ وَاتَّقُوا اللّٰهَ الَّذِيْ تَسَاۤءَلُوْنَ بِهٖ وَالْاَرْحَامَ ۗ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا O

(Surat an-Nisa: 1)

O humankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah and the wombs through whom you ask one another. Indeed, Allah is ever over you, an Observer.

In this verse, all human beings have been commanded by Allah Almighty to fear Allah Almighty, and at the same time, it has been instructed and emphasized that all human beings are the children of one parent. They were created

from Adam (AS) and Eve (AS). In this respect, all human beings are equal. It is not allowed at all. All of these things are made for recognition. The Prophet (ﷺ) said: Blessed is he who is not one of us who calls to prejudice, he is not one of us who fights based on prejudice, he is not one of us who preaches prejudice but died.

(Sunnan Abu Dawood)

The Prophet (ﷺ) said that all human beings are descendants of Adam (peace and blessings of Allah be upon him) and Adam (peace and blessings of Allah be upon him) was made of clay. (Jami 'al-Tirmidhi)

The historic sermon delivered by the Holy Prophet (ﷺ) on the occasion of Hujjat-ul-Wada is a manifesto and a code of conduct for all humanity till the Day of Judgment. In this sermon, he said:

O people! Your Lord is One. And your father (Adam AS) is one. Warning! An Arab has no superiority over a non-Arab, and a non-Arab has no superiority over an Arab, a white has no superiority over a black, and a black has no superiority over a white. Yes! But through "piety." Indeed, the most honourable of you in the sight of Allah is the most pious.

On the occasion of the conquest of Makkah, the Prophet (ﷺ) said: All human beings are in two categories. One is virtuous and pious, honoured and respected in the sight of Allah Almighty, and the other is immoral and unfortunate, despised and humiliated in the sight of Allah Almighty. In addition to the Muhajireen and Ansar in the Majlis of the Holy Prophet (ﷺ), Hazrat Bilal Habashi (RA), Hazrat Sohaib Rumi (RA), and Hazrat Salman Fars (RA) were also present. There was no distinction between them.

Hazrat Omar Farooq (RA), second Caliph on the occasion of the conquest of Jerusalem, when he left Madinah for Jerusalem, he addressed his slave and said: Watch! We will both take turns riding this one camel. How strange that the equation of the caliph of the empire, which spread over 2.2 million square miles, is that a camel is used. Sometimes the caliph is riding a camel, and the enslaved person is walking; sometimes the enslaved person is riding a camel, and the caliph is walking. Time is running out.

History bears witness to the fact that many famous and great kings among the Muslims have passed who were, in fact, enslaved people or from the

family of enslaved people. But despite this, he became the ruler because Islam taught equality.

For example, in the subcontinent, the slave family became very famous, especially Qutbuddin Aibak, Shamsuddin Al-Tamish, Nasiruddin Mahmood, and Ghias-uddin Balban. In Egypt, the "Mamaleek-e-Misir" also has a historical reputation.

Brotherhood among Muslims

The guidance is from the Almighty!

اِنَّمَا الۡمُؤۡمِنُوۡنَ اِخۡوَةٌ فَاَصۡلِحُوۡا بَيۡنَ اَخَوَيۡكُمۡ ۚ وَاتَّقُوا اللّٰهَ لَعَلَّكُمۡ تُرۡحَمُوۡنَ O

(Surat al-Hujuraat, 10)

The believers are but brothers, so make a settlement between your brothers. And fear Allah that you may receive mercy.

The guidance is from the Almighty!

وَالۡمُؤۡمِنُوۡنَ وَالۡمُؤۡمِنٰتُ بَعۡضُهُمۡ اَوۡلِيَآءُ بَعۡضٍ ۘ يَاۡمُرُوۡنَ بِالۡمَعۡرُوۡفِ وَيَنۡهَوۡنَ عَنِ الۡمُنۡكَرِ

(Surat at-Tawbah, 71)

Believing men and believing women are allies. They enjoin what is right and forbid what is wrong.

The guidance is from the Almighty!

وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَّلَا تَفَرَّقُوْا ۚ وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ كُنْتُمْ
اَعْدَاۤءً فَاَلَّفَ بَيْنَ قُلُوْبِكُمْ فَاَصْبَحْتُمْ بِنِعْمَتِهٖۤ اِخْوَانًا ۚ وَكُنْتُمْ عَلٰى شَفَا
حُفْرَةٍ مِّنَ النَّارِ فَاَنْقَذَكُمْ مِّنْهَا ۗ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ
تَهْتَدُوْنَ ۝

(Surat ale-Imran, 103)

And hold firmly to the rope of Allah all together and do not become divided. And remember the favour of Allah upon you - when you were enemies, and He brought your hearts together, and you became, by His favour, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus, does Allah make clear to you His verses that you may be guided?

Allah Almighty has greatly emphasized living together in different places in the Holy Qur'an. Muslims are encouraged to help each other and avoid chaos and division. The spirit of helping one another must continue in society. The focus should be on the Ummah's collective mission and

purpose in life, overcoming petty differences to remain a solid and dignified nation.

The Prophet (ﷺ) said: The example of Muslims in terms of mutual love and kindness and compassion is like a body. When there is pain in one part of the body, the whole body suffers from insomnia and pain.

As Muslims, we need to understand the suffering of every Muslim and try to help him, whether we have a blood relationship with him or not. The Prophet (ﷺ) said that a Muslim is the brother of another Muslim. He never oppresses him and never leaves him alone in difficult times. Elsewhere, he said that no one of you can be a believer unless he likes for his believing brother what he wants for himself.

History has shown that when Muslims were united, they were the world's most respected and prosperous nation. Despite limited resources, they raised the name of Islam in the East and the West and raised the flags of victory everywhere. And success kissed their feet around. But after that, instead of harmony, unity, sincerity, and self-sacrifice, the traits of anarchy, selfishness, and expediency began to develop in them. All that honour and greatness were lost. Mutual unity is essential to get rid of the humiliation and disgrace

that we Muslims are suffering from today. This is the call of the hour, the situation's demand, and our religious education.

Cooperation in good deeds

The guidance is from the Almighty!

وَتَعَاوَنُوا عَلَي الْبِرِّ وَالتَّقْوٰى ۚ وَلَا تَعَاوَنُوا عَلَي الْاِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللّٰهَ

اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ O

(Surat al-Maida, 2)

And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.

The guidance is from the Almighty!

وَالْعَصْرِ (1) إِنَّ الْإِنسَانَ لَفِيْ خُسْرٍ (2) إِلَّا الَّذِيْنَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (3)

(Surat al-Asr: 1-3)

And by the time. Indeed, humankind is in deficit. Except for those who have believed and done righteous deeds and advised each other to the truth and advised each other to patience.

Hazrat Zaid bin Khalid Jahni (RA) narrated that the Prophet (ﷺ) said: Whoever prepares for the cause of Allah a jihad in the way of Allah, then he has indeed done jihad himself, and he who is a jihadist, his successor in his house with goodness. He certainly did jihad. (Sahih Bukhari and Muslim)

Hazrat Tamim Dari (RA) narrates that the Prophet (ﷺ) said: Religion is the name of benevolence. We asked about whose well-being. He (ﷺ) said: Of Allah, of His Book, of His Messenger (ﷺ), of the rulers of the Muslims and the common Muslims.
(Sahih Muslim)

Hazrat Anas (RA) narrates that the Prophet (ﷺ) said: None of you can be a believer unless he likes for his Muslim brother what he wants for himself.
(Bukhari and Muslim)

Hazrat Abu Saeed Khadri (RA) narrated that I heard the Messenger of Allah (ﷺ) say: Whoever among you sees an evil, let him restrain it with his hand; if he has no power to control it with his hand, let him deny it with his tongue. And if he does not have the strength to do so, he feels inadequate in his heart for evil; it is the weakest level of faith.

(Sahih Muslim)

Ummul-Mominin Hazrat Umme Salma (RA) narrates that the Prophet (ﷺ) said: Surely you will

soon be ruled by people whose deeds you will like and others you will not like. He who despises their evil deeds is acquitted, he who denies is saved, but he who agrees and follows them perishes. Companions said: O Messenger of Allah (ﷺ)! Shall we not fight against such rulers? He (ﷺ) said no as long as they keep the prayer within you.

(Sahih Muslim)

Morality

Allah Almighty says!

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًاO

(Surat al-Ahzab, 21)

There has certainly been for you in the Messenger of Allah (ﷺ) an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.

Allah Almighty says!

الَّذِيْنَ يُنْفِقُوْنَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَO

(Surat ale-Imran, 134)

Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good;

Every believer must make the person of the Messenger of Allah (ﷺ) a role model for himself, accept his teachings, commands, and instructions with a sincere heart, and follow his ways. Try to adopt morals and habits sincerely. Even an ordinary thinker can know his habits and morals that his whole life was the best example for humanity, which the world is unable to give.

Respect for the elders and compassion for the younger ones, caring for the sick, respecting the rights of neighbours and relatives, helping orphans, the weak, and widows, keeping the covenant and telling the truth, keeping justice, mercy, and forgiveness even to enemies. It was his habit to work with forgiveness. These were the virtues due to which he was called "Mercy for the Worlds."

This is how the Holy Qur'an describes his high morals.

وَإِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ O

(Surat al-Qalam: 4)

And indeed, you are of a great moral character.

Elsewhere in the Holy Qur'an, the guidance is from the Almighty!

فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَ ۚ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْاَمْرِ ۚ فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَي اللّٰهِ اِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ O

(Surat ale-Imran, 159)

So, by mercy from Allah, [O Muhammad (ﷺ)], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So, pardon them, ask forgiveness, and consult them. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].

When the first revelation was revealed in the Cave of Hira at the beginning of the Prophet's revelation, he was terrified to see this scene and Gabriel (peace be upon him). His health had deteriorated. He reached home in the same condition, narrated the incident before his wife, Ummul-Mominin Hazrat Khadija Al-Kubra (RA), and expressed concern. So Hazrat Khadija (RA) said consolingly! By Allah! Allah will never disgrace you in this work because you are merciful, speak the truth, are hospitable, help the needy and the

poor, and help the people in the way of truth. (Sahih Bukhari)

In this whole matter, Ummul-Mominin Hazrat Khadija (RA) mentioned your (ﷺ) good manners. This was the height and greatness of the Prophet's (ﷺ) character even before the revelation.

Similarly, the Companions from Islam's earliest days also urged them to adopt the same morality. Therefore, when the Najashi king of Abyssinia asked about the religion of Islam. Hazrat Jafar Tayyar (RA), one of the Muslims at the time, said so!

O King! We were ignorant; we worshiped idols, we ate the dead, we annoyed our neighbours, and the strong among us oppressed the weak. At the same time, Allah Almighty sent one of us as a prophet whose nobility, family lineage, trustworthiness, and honesty we were well aware of. He invited us to worship Allah. Our forefathers and we insisted on turning away from the stones and idols they used to worship besides Allah. He commanded us to speak the truth, be trustworthy, be kind, and show compassion to our neighbour. He urged them to refrain from all kinds of obscenity and indecency, to lie, to suppress the property of orphans, and to slander chaste women. (Musnad Ahmad)

This is a glimpse of the good morals that the Prophet (ﷺ) preached in the early days of Islam. Thanks to this, an extraordinary revolution took place in the lives of those who responded to the voice of truth. They had risen from the depths of humiliation to the heights of honour. These people were proud of their ignorance because of their illiteracy. They became a beacon for the world by gaining the light of knowledge. The friendship and brotherhood of the people whose enmities were remembered for centuries became an example. A society that looted people's wealth and means became a model of compassion and selflessness. Those who used to live their lives in drinking, gambling, and blood and sweat now spend their nights prostrating before Allah Almighty.

Some hadiths in which good morals are instructed:

1- The real virtue is good morals. (Sahih Muslim)

2- The best of you is the one who has good morals. (Sahih Bukhari)

3- Of all the believers, the one with perfect faith is the one with good morals.

(Jami 'al-Tirmidhi)

4- On the Day of Resurrection, in all the deeds of a believer, there will be no more weight gain than good morels.

(Jami 'al-Tirmidhi)

5- Due to his good morals, the believer is getting the status of a fasting person and a place of worship. (Sunnan Abu Dawood)

6- On the Day of Resurrection, the person will be dearest to me (ﷺ). Closer will be those who have good morals. (Jami 'al-Tirmidhi)

7- The Prophet (ﷺ) was asked: What is the process that all others do? More than deeds, it will cause human beings to enter heaven. He (ﷺ) said: Fear of Allah Subhanahu-wa-Ta'ala and good manners. (Jami 'al-Tirmidhi)

8- Hazrat Abdullah bin Amr bin Aas (RA) narrated that the Messenger of Allah (ﷺ) was not a wrong person in general, and he used to say that the best person among you is the one who is the best in morals. (Bukhari and Muslim)

9- Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) was asked which deeds would cause more people to go to Paradise. He (ﷺ) said: Fear of Allah and good manners. And asked what would cause a man to go to hell

more. He (ﷺ) said: Mouth and private part. (Tirmidhi)

10- Ummul-Momineen Hazrat Ayesha Siddiqa (RA) narrates that I heard the Messenger of Allah (ﷺ) say: The believer, by his excellent character, attains the status that a fasting person and a person who is awake at night will achieve. (Sunnan Abu Dawood)

11- Hazrat Abu Imama Bahli (RA) narrates that the Prophet (ﷺ) said: I am the guarantor of a house in the vicinity of Paradise for the person who gave up the quarrel (i.e., gave up his right) even though he was on the right side, I am also the guarantor of a house in the middle of Paradise for the person who has not committed any lie in-jokes, and I am the guarantor of a home in the highest part of heaven for a person who has good morals.

(Sunnan Abu Dawood)

12- Hazrat Jaber (RA) narrates that the Prophet (ﷺ) said: On the Day of Resurrection, the one who is dearest to me in terms of companionship will be the one who is the best in morals among you and the most disliked among you and the one who On the Day of Judgment, will be those who are very talkative with arrogance. Companions said: O

Messenger of Allah (ﷺ)! We know the talker and the fabricator, but who are these "agreeable ones"? He (ﷺ) said: Arrogant.

(Jami 'al-Tirmidhi)

13- Hazrat Ibn Abbas (RA) narrated that the Messenger of Allah (ﷺ) said to Ashej Abdul Qays (RA): There are two qualities in you that Allah likes. Tolerance and thoughtfulness.

(Sahih Muslim)

14- Hazrat Ayesha Siddiqa (RA) narrates that the Holy Prophet (ﷺ) said: Verily, Allah is the Most Merciful, He loves humility, and He bestows on meekness that which He bestows on hardness and nothing else. (Sahih Muslim)

15- Hazrat Anas (RA) narrates that the Prophet (ﷺ) said: Make easiness for people, do not be harsh, give good news, and do not spread hatred. (Bukhari and Muslim)

Respect for Elders and compassion for younger ones:

In ethics, Islam has emphasized the respect for parents, teachers, scholars, and elders, and the treatment of younger ones with compassion. It is a matter of great happiness to do so.

The person being rude and disrespectful to the elders invites the younger ones to treat him with the same rudeness when they have the opportunity. Rasool Allah (ﷺ) said, "Be kind to your parents. Your children will be kind to you." If anyone asks you for forgiveness for your sins, forgive him, and whoever does not forgive, let him not hope for forgiveness from Allah on the Day of Judgment. In particular, it is haram to say "Uff" to one's parents. If a person disobeys his parents and they have passed away, then he can be compensated in such a way that he will reward them in abundance in the hope that Allah Almighty will forgive him.

The Prophet (ﷺ) said: The best of you is the one who treats his family with good manners.

Promise

Allah Almighty has instructed! O you who believe! Keep the promise. Of course, the covenant will be questioned on the Day of Resurrection. There will be a question about whether the promise was fulfilled. Failure to keep the covenant is a sign of hypocrisy.

In human society, whether it is daily personal matters, commercial or business transactions, social issues or resolutions, purchase and sale commitments, all these matters are based on mutual promises and agreements. Suppose all these promises and contracts are followed. In that case, the social system runs smoothly, but if all promises and agreements are violated, the foundations of society begin to shake. At some point, the whole society is destroyed. Therefore, obedience to the covenant and honesty are fundamental to the stability of society. That is why it has been repeatedly emphasized in the Holy Qur'an and the hadiths.

The guidance is from the Almighty!

الَّذِيْنَ يُوْفُوْنَ بِعَهْدِ اللّٰهِ وَلَا يَنْقُضُوْنَ الْمِيْثَاقَ O

(Surat al-Raad: 20)

Those who fulfill the covenant of Allah and do not break the contract,

Breaking the covenant has been described as a sign of hypocrisy and the practice of transgressors.

The guidance is from the Almighty!

وَمَا وَجَدْنَا لِاَكْثَرِهِمْ مِّنْ عَهْدٍ ۚ وَاِنْ وَّجَدْنَآ اَكْثَرَهُمْ لَفٰسِقِيْنَ O

(Surat al-Aaraf, 102)

And We did not find any covenant for most of them; indeed, We found most defiantly disobedient.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَوْفُوْا بِالْعُقُوْدِ

(Surat al-Maida, 1)

O you who have believed, fulfill [all] contracts

وَاَوْفُوْا بِالْعَهْدِ ۚ اِنَّ الْعَهْدَ كَانَ مَسْـُٔوْلًا O

(Surah Bani Israil, 34)

And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.

When an agreement is made in the name of Allah Almighty, and Allah is invoked, or when Allah is sworn, the value and importance of such an oath increase significantly. Because swearing by Allah means making a covenant with Allah, it is essential to protect and abide by such a covenant because it has now become a part of faith, and violating it is a grave and punishable crime.

Allah Almighty has instructed!

وَاَوْفُوْا بِعَهْدِ اللّٰهِ اِذَا عٰهَدْتُّمْ وَلَا تَنْقُضُوا الْاَيْمَانَ بَعْدَ تَوْكِيْدِهَا وَقَدْ
جَعَلْتُمُ اللّٰهَ عَلَيْكُمْ كَفِيْلًا ۭ اِنَّ اللّٰهَ يَعْلَمُ مَا تَفْعَلُوْنَ O

(Surat an-Nahl: 91)

And fulfill the covenant of Allah when you have taken it, [O believers], and do not break oaths after their confirmation while you have made Allah, over you, a witness. Indeed, Allah knows what you do.

Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: There are three signs of a hypocrite. When he speaks, he lies; when he promises, he does not fulfill; and when he is entrusted, he betrays.
(Sahih Bukhari and Muslim)

Hazrat Jaber (RA) narrated that the Prophet (ﷺ) said: If the goods come from Bahrain, I will give you this and that. So, wealth did not reach the Holy Prophet (ﷺ) from Bahrain even after his death. (After his demise) When wealth came from Bahrain, Hazrat Abu Bakr Siddiq (RA) announced that the person from whom the Prophet (ﷺ) owed a debt to him should come to us. Thus, I went in the service of Hazrat Abu Bakr Siddiq (RA) and told him that the Messenger of Allah (ﷺ) had told me such and such. So Hazrat Abu Bakr Siddiq (RA) gave me the money to fill the bowl. When I counted it, it was five hundred, then he said to me, "Take twice as much from it (so that you have to fill in the bowl three times)."

(Sahih Bukhari and Muslim)

To take care of Allah in the heart

Remember at all times that Allah Almighty knows our outward and inward condition. He knows the intentions of the heart and the thoughts. Worship is interrupted by the recurrence of evil intentions or thoughts in the heart. The way to do this is to sit in solitude at a particular time every day, close your eyes, and think about Allah. Don't read anything with your tongue, and imagine that Allah is watching us and our hearts. This is called

(Muraqaba) meditation. In the same way, even if you keep this thought in your heart while walking, it is called Waquf-e-Qalbi. Inshallah, in this way, the heart will be connected with Allah Almighty, and nothing will happen against His will.

An example of this is when a person is driving and talking simultaneously. Keeps moving hands and feet according to traffic. He is talking, but his mind is elsewhere, so the car keeps moving without interruption. If he is negligent even for a moment while driving, he will have an accident. Allah Almighty has commanded the remembrance of many in the Holy Qur'an. And He has promised forgiveness and Paradise to those who recite it frequently.

The guidance is from the Almighty!

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا كَثِيْرًا O

(Surat al-Ahzab, 41)

O you who have believed, remember Allah with much remembrance

The guidance is from the Almighty!

وَاذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ O

(Surat al-Jumu'ah, 10)

And remember Allah often that you may succeed.

There is a limit to the number of things that are obligatory on a Muslim, and there are some cases in which it is forbidden to do them, and there are some cases in which that duty is waived. But no limit has been set for remembrance.

Hazrat Abu Yala Shaddad bin Aws (RA) narrated that the Prophet (ﷺ) said: The wise one is the one who takes stock of himself and prepares for the life to come after death. And a fool pursues his desires and keeps great desires attached to Allah.

(Tirmidhi)

Recitation of the Holy Quran

Every Muslim should make it a habit to recite the Qur'an daily. When you intend to recite the Holy Qur'an, think that Allah Almighty has commanded us to recite the Qur'an. Repeat it correctly and excellently when someone asks you to recite the Qur'an. Then, think of how amazing the recitation should be if Allah Almighty commands. Refresh

the same thought if negligence occurs in the heart while reciting. Doing so for a while will remove the heart's negligence, and reciting the Holy Quran will feel sweet.

The guidance is from Allah Almighty!

فَاقْرَءُوْا مَا تَيَسَّرَ مِنَ الْقُرْاٰنِ

(Surat al-Muzammil, 20)

So, recite what is easy [for you] of the Qur'an.

The guidance is from the Allah Almighty!

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَتْلُوْنَهٗ حَقَّ تِلَاوَتِهٖٓ اُولٰٓئِكَ يُؤْمِنُوْنَ بِهٖ وَمَنْ يَّكْفُرْ بِهٖ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ O

(Surat al-Baqarah, 121)

Those to whom We have given the Book recite it with its actual recital. They [are the ones who] believe in it. And whoever disbelieves in it - it is they who are the losers.

The Messenger of Allah (ﷺ) said: I encourage you to fear Allah because it is the root of all affairs, and make the recitation of the Qur'an and remembrance obligatory because it is the cause of your remembrance in heaven and your guidance on earth. (Jami 'al-Saghir - Tabarani)

Hazrat Ibn Umar (RA) narrated that the Prophet (ﷺ) said: Hearts rust, just as water rusts iron. Sahabah (RA) submitted! Or the Messenger of Allah (ﷺ)! How should I clean them? He (ﷺ) said, "Mention death frequently and recite the Qur'an." (Shab-ul-Iman-Bayhaqi)

Hazrat Ibn Masood (RA) narrated that the Prophet (ﷺ) said: Whoever reads one letter of the Book of Allah gets ten virtues in return. I am not saying that (alif, lam, mem) is a word, but Alif is a letter, lam is a letter, and mem is a letter. (Tirmidhi)

Hazrat Ali (RA) narrates from the Prophet (ﷺ) that a person who recites the Qur'an while standing in prayer receives a hundred virtues for each letter, and he who recites while sitting in worship receives fifty virtues. Ten virtues for one who performs ablutions without praying. According to some hadiths, the reward for reciting one thousand verses is one hundred thousand, better than eight hundred mountains.

The Prophet (ﷺ) said that whoever recites the Qur'an with difficulty will have a double reward.

(Bukhari, Muslim, Tirmidhi and Abu Dawood)

Allama Jalaluddin Sayuti (ra), in his book "Lali-Masnuaa," narrates a narration of Bazaz. When a man dies, his family members are engaged in the burial, and a very handsome man accompanies

him. When the shroud is given, the person is between the shroud and the chest. This is my partner, my friend; I can't leave him alone. When people come back, and Munkir Nakir comes to it, they want to separate the person so they can ask the same question, but he says he is my partner, my friend, and that I can't leave him alone under any circumstances. You are full of questions; you do your job. I will not be separated from him until I admit him to heaven. Then he turns to the dying man and says, "I am the Qur'an that you used to recite aloud and sometimes slowly, so don't worry." You don't have any grief after Munkir Nakir's questions. After that, he finishes his questions and arranges a silk bed full of musk.

On the contrary, it causes those who ignore the Qur'an to fall into hell. May Allah Almighty help us appreciate the Holy Quran and help us recite it. Amen

Humility in prayer

When starting prayers, one should remember that I am standing before Allah Almighty, and Allah Almighty is watching me. Doomsday catalyzes accountability and, in turn, its emergence as a galactic power. In front are heaven and hell. My decision is to enjoy the prayers in this way. One

way is to start the prayer, pay attention to every word he utters with his tongue, and remember the meaning of what he says. When he prostrates, imagine that my head is in the footsteps of Allah Almighty.

There is a hadith that when a believer prostrates, his head is in the footsteps of Allah Almighty. Suppose he performs the prayers on each member with intention, bowing, prostration, and performing Qiyam according to the commands of Allah Almighty. In that case, humility and submission will be created in the prayers.

Allah Almighty's guidance!

وَالْمُسْتَغْفِرِيْنَ بِالْاَسْحَارِ O

(Surah Ale-Imran: 17)

and those who seek forgiveness before dawn.

This is also a unique attribute of the pious. Hazrat Abu Imama (RA) narrated on the authority of the Prophet (ﷺ) that the Prophet (ﷺ) said: O people, hold fast to the night prayer (Tahajjud prayer) because it has been the way of those who were righteous before you. It is the cause of nearness to your Lord. It is the expiation of sins and the prevention of sins. (Jami 'al-Tirmidhi)

Hazrat Omro bin Ubaid (RA) narrated that the Prophet (ﷺ) said: The servant is closest to his Lord during the last night. So, if you can, then be one of those who remember Allah.

(Narrated by al-Tirmidhi)

The Messenger of Allah (ﷺ) said: Sneezing, yawning, constipation, menstruation, vomiting, and bleeding in prayer are all caused by the devil. (Jami 'al-Tirmidhi)

Hazrat Uthman bin Abi Al-Aas (RA) said: I asked, O Messenger of Allah (ﷺ)! Satan stands between me and my prayer and my recitation and keeps doubting these things. The Messenger of Allah (ﷺ) said: This is the devil who is called 'Khanzab." So, when you realize it, seek refuge in Allah and turn to the left three times. Hazrat Othman (RA) said that I did this by the instructions of the Messenger of Allah (ﷺ) and became safe from evil doubts. (Sahih Muslim)

Virtues of good behaviour with parents

When it comes to the rights of worshipers in human society, the rights of parents are mentioned first because parents are the foundation and essence of civilization. If the original is strong and healthy,

then the tree of society will remain green and lush. That is why Islam has placed parents in a very high position. Allah's system is that parents are the ones who bring a person into the world. And raise him in his childhood when he is very young and helpless.

Allah Almighty has placed in the hearts of parents the essence of love, mercy, and compassion for their children. Parents endure all kinds of hardships for the sake of their children throughout their lives. They sacrifice their comfort and ease for their children. They eat dry food independently, but keep worrying about their children's food. They wear modest clothes, choosing what is most suitable for their children and avoiding extremes of heat and cold. Parents love their children unconditionally and care for their well-being. The existence of humanity in this world is due to the parents after the Creator of the universe. That is why Allah Almighty has commanded in many places in the Qur'an to obey and be kind to one's parents.

The guidance is from the Almighty!

وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ وَبِالْوَالِدَيْنِ اِحْسَانًا ۭ اِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُهُمَآ اَوْ كِلٰهُمَا فَلَا تَقُلْ لَّهُمَآ اُفٍّ وَّلَا تَنْهَرْهُمَا وَقُلْ لَّهُمَا قَوْلًا كَرِيْمًا O وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا O

(Surah Bani Israil: 23-24)

And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "Uff," and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."

In this verse, man is commanded by his Creator and Master to obey and serve his parents immediately after his worship and servitude, to serve and inform them, to be clear and humble with them, and to be kind to them. And their respect has been emphasized and taught very effectively and beautifully. This verse states that the service and obedience of parents are always necessary and obligatory. The need for this service and obedience increases as they grow old, and their nerves respond. Physical and mental strength

have weakened, and courage has almost vanished. Anxiety and illness increase the feeling of helplessness. This verse also states that one should always pray for them, and Allah Almighty has taught them the words of prayer. Allah Almighty has given man his parents while praying for them. Allah ordered them to remember that period of their childhood so that they could feel their parents' gratitude.

Ibn Mas'ud (RA) narrates in Sahih Bukhari that the Prophet (ﷺ) was asked which is the most pleasing deed in the sight of Allah. The Messenger of Allah (ﷺ) said: Praying on time, he asked after that. He (ﷺ) said: Treat parents well. He asked again after that. He (ﷺ) said: Jihad for the sake of Allah.

Imam Muslim (ra) has narrated that a son cannot avenge his father unless he finds him living in slavery with someone, and he buys him and frees him.

Imam Tabarani (ra) narrated that a Companion came to the service of the Prophet (ﷺ) and said, "I have a great desire for jihad in my heart, but I do not have the power over it." The Prophet (ﷺ) asked: Is there anyone living with your parents? "My mother is alive," he said. The Prophet (ﷺ) said: Treat her well and pray to Allah because by doing

so, you will be considered to be performing Hajj, Umrah, and Jihad.

Imam Ahmad (ra) narrates that a person who wishes to be blessed in his old age and to have his sustenance increase should treat his parents kindly and be merciful.

Imam Muslim (ra) has narrated that once the Holy Prophet (ﷺ) ascended the pulpit and said Amen three times. Then he said: Gabriel (peace be upon him) came to me, and he said to me: O Muhammad (ﷺ)! Whoever finds one of his parents but does not treat them kindly and dies and enters Hell, may Allah remove him from His mercy. Say Amen to that. So, I said amen to that. Then Gabriel (peace be upon him) said: O Muhammad (ﷺ)! Whoever observes the month of Ramadan and dies while he has not been forgiven (i.e., by paying attention and fasting and not getting his forgiveness), may Allah remove him from His mercy. You (ﷺ) say amen to it. So, I said amen to that, too. Then Gabriel (peace be upon him) said: O Muhammad (ﷺ)! Whoever is mentioned in front of you and does not recite blessings on you and dies and enters hell, may Allah remove him from His mercy. Amen to that. So, I said amen to that, too. (Sahih Muslim)

Hazrat Asma (RA) is narrated in Sahih Bukhari to have said that my mother came to me during the time of the Prophet (ﷺ). She was a polytheist at that time. I asked Rasool Allah (ﷺ)! Can I have mercy on her? The Holy Prophet (ﷺ) said: Yes! Make peace with your mother.

There is a narration in Tirmidhi that a man came to the service of the Prophet (ﷺ) and said, "I have committed a great sin. Can my repentance be accepted? The Prophet (ﷺ) asked him if your mother was alive. He spoke. No. He (ﷺ) asked, "Are your aunts alive?" He spoke. Yes. The Holy Prophet (ﷺ) said: Go and treat them well.

It is narrated in Abu Dawud and Ibn Majah that a Companion asked the Messenger of Allah (ﷺ). Is there any good I can do for my parents after they die? The Holy Prophet (ﷺ) said: Yes. Pray and ask for forgiveness, keep their promises, and connect with their relatives, respecting their friends.

Ibn Habban (ra) copied Hazrat Abu Barda (RA) and narrated that once he came to Madinah, Hazrat Abdullah bin Umar (RA) came to me and spoke! Do you know why I came to you? I spoke. No. He said, "In fact, I heard the Messenger of Allah (ﷺ) saying that whoever wants to make peace with his father in his grave should make peace with his brothers." My father, Hazrat Omar

(RA), and your father were brothers in brotherhood and friendship, so I want to reciprocate.

It is narrated in Sahih Bukhari that once three friends set out on a journey, it started raining, and they were forced to take shelter in a cave. As soon as he entered the cave, a rock fell on his face, and the mouth of the cave was closed. Seeing this, they began to consult among themselves that the way to get rid of it is to pray to Allah Almighty for the best deed. Maybe he will take away our trouble. So, one of them went forward and prayed: O Allah! My parents were very old; I had small children, and I was a shepherd. I used to come home in the evening and milk them first. One day, I went far away in search of fodder and could only reach my parents in the evening, and they fell asleep without drinking milk. When I got them with milk, they were going to sleep. I did not want to feed my wife and children before feeding them. I held the cup of milk in my hand all night, waiting for them to wake up until morning dawned, when they drank the milk. O Allah! If I did this only to please you, save me from this trouble. At that, the rock slipped a little from one place to another. Then, the second one mentioned avoiding adultery, and the third said the laborer to pay his dues in full after many years. (Sahih Bukhari)

Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: dejected, then discouraged, then saddened. It was asked, "O Messenger of Allah (ﷺ)!" Who is dejected. He (ﷺ) said that he who found his parents or one of them in a state of old age and still could not enter Paradise by pleasing them. (Sahih Muslim)

Hazrat Abdullah bin Umar (RA) narrated that the Prophet (ﷺ) said: The pleasure of Allah is in the joy of the father, and the wrath of Allah is in the wrath of the father. (Jami 'al-Tirmidhi)

Hazrat Ibn Umar (RA) narrated that the Prophet (ﷺ) said: Treat your parents well, and your children will treat you well. (Tabarani)

Hazrat Abu Usaid Malik bin Rabia Al-Saadi (RA) narrated that once he was in the service of the Messenger of Allah (ﷺ). A man from Banu Salma came and asked! Do I have any rights after the death of my parents? He (ﷺ) said: Yes! You keep praying for them, asking Allah for forgiveness, keeping whatever covenant they have made with them even after they are gone, and respecting their friends and this relationship. Keep the pair that they connected.

(Ibn Majah, Abu Dawood, Ahmad)

The Prophet (ﷺ) said: Shall I not tell you what the greatest sin is? Shall I not tell you what the greatest sin is? Shall I not tell you what the greatest sin is? (That is, Rasool Allah (ﷺ) said three times) We asked him to say. He (ﷺ) said: Associating partners with Allah and disobeying parents. (Sahih Bukhari)

Both parents are highly respected, and the Qur'an and Hadith have commanded that they be treated with kindness, respect, service, and obedience. However, the two strongly emphasize kindness, especially with the "mother."

Hazrat Abu Huraira (RA) narrated that I came to the service of the Messenger of Allah (ﷺ) and said, O Messenger of Allah (peace be upon him)! Who has the most right over me? He (ﷺ) said: Of your mother Asked then! He (ﷺ) said: Of your mother. He then asked after! He (ﷺ) said: Of your mother. Then he asked: After that, he (ﷺ) said: Of your father.

(Sahih Bukhari and Sahih Muslim)

When treating parents with kindness, obedience, and service, it is essential to remember that every relationship in the world, except for the parents, can happen more than once.

For example, there may be more than one sibling and many children. If one of the husband and

wife dies or gets divorced, and if there is a desire to relocate, another husband or wife can be found. But the parental relationship is so delicate and precious that there is no substitute. Man is destined to have "parents" only once, from birth to death. No one has two mothers or two fathers. So, as long as they are alive, they should be valued.

Kindness to relatives

The religion of Islam places great emphasis on treating one's relatives kindly and mercifully, respecting, serving, and looking after them, participating in their sorrows, and providing financial and moral help when needed. It has been described as a source of good fortune and happiness in this world and the hereafter. On the other hand, mistreatment of relatives, deprivation of mercy, and deprivation of their rights have been cursed as causes of curses, dishonourably, deprivation of life and livelihood, and other punishments in the Hereafter.

The guidance is from the Almighty!

يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَاۤءً ۚ وَاتَّقُوا اللّٰهَ الَّذِيْ تَسَاۤءَلُوْنَ بِهٖ وَالْاَرْحَامَ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا O

(Surat an-Nisa: 1)

O humankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah and the wombs through whom you ask one another. Indeed, Allah is ever over you, an Observer.

The guidance is from the Almighty!

وَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِ وَلَا تُبَذِّرْ تَبْذِيْرًا O

(Surah Bani Israil, 26)

And give the relative his right, and [also] the poor and the traveller, and do not spend wastefully.

The guidance is from the Almighty!

لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَالْمَلٰۤئِكَةِ وَالْكِتٰبِ وَالنَّبِيّٖنَ ۚ وَاٰتَى الْمَالَ عَلٰى حُبِّهٖ ذَوِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنَ وَابْنَ السَّبِيْلِ ۙ وَالسَّاۤئِلِيْنَ وَفِي الرِّقَابِ ۚ وَاَقَامَ

الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ ۚ وَالْمُوْفُوْنَ بِعَهْدِهِمْ اِذَا عٰهَدُوْا ۚ وَالصّٰبِرِيْنَ فِي الْبَاْسَاۗءِ
وَالضَّرَّاۗءِ وَحِيْنَ الْبَاْسِ ۭ اُولٰۗىِٕكَ الَّذِيْنَ صَدَقُوْا ۭ وَاُولٰۗىِٕكَ هُمُ الْمُتَّقُوْنَ O

(Surat al-Baqarah, 177)

Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, despite love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing enslaved people; [and who] establishes prayer and gives zakat; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been confirmed, and it is those who are the righteous.

The guidance is from the Almighty!

وَالَّذِيْنَ يَصِلُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖٓ اَنْ يُّوْصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُوْنَ سُوْۗءَ
الْحِسَابِ O

(Surat al-Raad: 21)

And those who join that which Allah has ordered to be entered and fear their Lord and are afraid of the evil of [their] account,

The guidance is from the Almighty!

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ۝

(Surat al-Muhammad, 22)

So, would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship?

Neighbour's rights

Allah Almighty has emphasized the importance of treating one's neighbour with kindness and has commanded kindness to him as one is kind to one's parents, relatives, orphans, and the poor.

In light of the teachings and guidelines of Islam, it is necessary for every human being to treat everyone with respect and dignity, to treat everyone with a smile, and to refrain from any abuse, harassment, and harm to others. Because a person's morals or immorality directly affects their neighbours more than ordinary people's do. Therefore, good manners toward the neighbours have been emphasized in particular.

The guidance is from the Almighty!

وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْـــًٔا وَّبِالْوَالِدَيْنِ اِحْسَانًا وَّبِذِي الْقُرْبٰى
وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَالْجَارِ ذِي الْقُرْبٰى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْۢبِ
وَابْنِ السَّبِيْلِ ۙ وَمَا مَلَكَتْ اَيْمَانُكُمْ ۗ اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ مُخْـتَالًا
فَخُـوْرَ ۨ O

(Surat an-Nisa: 36)

Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbour, the neighbour farther away, the companion at your side, the traveller, and those your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.

This verse describes the three levels and ranks of the neighbour. That is to say, the neighbour with whom there is a dual relationship has a higher status, position, and rights, and he needs more kind treatment.

The second level is that it is necessary to treat a person who is just a neighbour, that is, a person who is only a neighbour and has no relationship with him, even if he is a non-Muslim.

The third level is the neighbor who is with you for a short period and only for a short time, i.e., classmate, office mate, in a passenger compartment or on a plane, train, bus, or in a queue in which any Muslim or non-Muslim It is

essential to have respect and good manners, not imprisonment. Make sure no one is hurt or harmed by your caste.

The Prophet (ﷺ) said: Whoever believes in Allah and the Last Day should not harm his neighbour. (Sahih Bukhari)

The Prophet (ﷺ) forbade believing in Allah and the Last Day unless his neighbour persecuted him. If he has perfect faith, his faith prevents him from crushing his neighbour.

The Messenger of Allah (ﷺ) said: By Allah! That person is not a believer, by Allah! That person is not a believer, by Allah! That person is not a believer. The Companions said: O Messenger of Allah (ﷺ)! Who is he? He (ﷺ) said: A person whose neighbour is not safe from his mischief and persecution—said in another narration! I swear by the One in Whose hand is my soul that no one can be a perfect believer unless he chooses for his neighbour (or brother) what he likes for himself. (Sahih Muslim)

Once, it was mentioned to the Prophet (ﷺ) about a woman who used to offer a lot of supererogatory prayers, fasting, charity, and almsgiving. Still, her neighbours were very much displeased with her harsh words and tongue. Upon hearing this, Rasool Allah (ﷺ) said: Her

abode is Hell. This was followed by a mention of a woman who made no special arrangements for supererogatory worship, except that her neighbours were comfortable with her good behaviour. He (ﷺ) said: This woman will go to heaven. (Musnad Ahmad)

Imam Tabarani (ra) has narrated a narration that once a man came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah (ﷺ)! I live in Banu So-and-so's neighbourhood. The one who hurts me the most is the man who is my closest neighbour. Upon this, the Prophet (ﷺ) said: Abu Bakr (RA) and Ali (RA) were sent to stand at the door of the masjid and announce that there is a neighbourhood of up to forty houses and no one will enter Paradise whose neighbour is afraid of his evil.

Abu Al-Shaykh Ibn Habban (ra) narrated that the Messenger of Allah (ﷺ) said: He who harms his neighbour harms me, and he who breaks me hurts as if he abused Allah. And he who fights with his neighbour fights with me, and he who fights with me is as if he fought against Allah.

The Messenger of Allah (ﷺ) said: The man who sleeps at night with his stomach complete and his

neighbour is hungry, and he knows it, but does not believe me. (Majma-Al-Zwaid)

Hazrat Mu'awiyah bin Haida (RA) in Tabarani narrates that once I asked the Prophet (ﷺ), what is the right of one neighbour over another? The Prophet (ﷺ) said: If he falls ill, he should visit him. If he dies, he should offer his funeral prayers when he becomes a Muslim. According to another narration, if he asks for help, he should help him. If he is in need, he should give it to him.

Imam Tirmidhi (ra) and Hakim (ra) have narrated that the best companion among you is the one who is best for his partner, and the best neighbour in the sight of Allah Almighty is the one who is best for his neighbour.

It is narrated in the hadith that among those whom Allah loves, there is a person who has a bad neighbour and is patient with his persecution until Allah provides for him through life and death.

It is narrated in Bukhari Sharif that the Prophet (ﷺ) said: Gabriel (peace and blessings of Allah be upon him) kept bequeathing to me a neighbour's will until I began to think that he would be entitled to its heritage.

Imam Ahmad (ra) narrated that an Ansari Companion said that once he came with his family to meet the Prophet (ﷺ). Rasool Allah (ﷺ) was standing and talking with someone. I thought that maybe he had something to do with the Holy Prophet (ﷺ), so I sat down. By Allah, the Holy Prophet (ﷺ) stood with him for so long that I began to feel sorry for the Holy Prophet (ﷺ). When the man left, I got up and came to the service of the Holy Prophet (ﷺ) and asked, "O Messenger of Allah (ﷺ)! This man kept you standing for so long that I began to feel sorry for you. The Holy Prophet (ﷺ) said: Do you know who that man was? I spoke! No. The Holy Prophet (ﷺ) said: He was Gabriel (AS), and he was constantly bequeathing me the kindness of the neighbour until I began to think that perhaps he would be entitled to inheritance as well.

Tongue protection

There are innumerable bounties and rewards of Allah upon man, one of which is the power of eloquence. That is, the Creator of the universe has given man a very precious blessing in the form of a tongue, and then through this tongue, Allah has given him the power to speak to convey his message to others. Allah Almighty has instructed!

خَلَقَ الْإِنسَانَ O عَلَّمَهُ الْبَيَانَ O

(Surat Ar-Rahman: 3-4)

He created man and taught him to speak.

Allah Almighty has placed it in a man: if a person does good to another or helps him, he has great respect and love for his benefactor and tries to avoid angering him and disobeying him. He attempts to do so when his benefactor asks him for a job, but he is ashamed to refuse. If a person gives a precious gift or reward to someone, the recipient has enough modesty to use it according to the benefactor's will. After knowing this natural thing, if we say that Allah Almighty has given man a great blessing like the tongue by which he expresses his sorrows, desires, and needs to others, he should use it as he should. For this, its creator and owner have given guidance. Do not go against his instructions and teachings, and do your best to gain his consent and pleasure. He should not speak in such a way that there is sedition and mischief. His speech should convey well-being, happiness, and security for others. Given the importance of the tongue, Allah Almighty has repeatedly emphasized it in the Holy Qur'an. The guidance is from the Almighty!

وَقُوْلُوْا لِلنَّاسِ حُسْنًا

(Surat al-Baqarah, 83)

Always talk to people with good manners.

The guidance is from the Almighty!

وَقُلْ لِّعِبَادِيْ يَقُوْلُوا الَّتِيْ هِيَ اَحْسَنُ اِنَّ الشَّيْطٰنَ يَنْزَغُ بَيْنَهُمْ اِنَّ الشَّيْطٰنَ كَانَ لِلْاِنْسَانِ عَدُوًّا مُّبِيْنًا O

(Surah Bani Israil, 53)

And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Certainly, Satan is ever, to humankind, a clear enemy.

The guidance is from the Almighty!

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا O

(Surat al-Ahzab, 70)

You who have believed, fear Allah and speak words of appropriate justice.

The guidance is from the Almighty!

مَا يَلْفِظُ مِنْ قَوْلٍ اِلَّا لَدَيْهِ رَقِيْبٌ عَتِيْدٌ O

(Surat al-Qaaf, 18)

Man does not utter any word except that with him is an observer prepared [to record].

The Prophet (ﷺ) said: Whoever believes in Allah and the Last Day should always speak kindly; otherwise, he should remain silent. Sometimes, a person says something with his tongue that causes the wrath of Allah, even though it does not matter to him, but it causes him to go to hell. (Sahih Bukhari)

Knowledge of Islamic etiquette and teachings is essential for a Muslim, given the importance of the tongue and its delicacy.

Wasteful and unnecessary talk is considered an undesirable habit against the believer's dignity. The Messenger of Allah (ﷺ) said: One of the signs of being a good Muslim is to abstain from anything that has nothing to do with it. Do not do more than necessary for the remembrance of Allah, for the abundance of words besides the remembrance of Allah makes the heart hard, and the one whose heart is problematic is the one who is farthest and deprived of the mercy of Allah. (Jami 'al-Tirmidhi)

Avoid walking in the streets and bazaars outside your home unnecessarily. Despite avoiding sins, if any sin is committed due to natural human weakness, one should seek forgiveness with sincerity as soon as possible, rather than rejoicing or insisting on it. Plenty of words are evidence of man's immaturity and ignorance. It is essential to avoid this habit. It can cause a great calamity to a person at any time, while, on the contrary, silence and short-sightedness are signs of wisdom

and understanding. The secret of well-being and security lies within it. There is a well-known saying that

"When a person's intellect matures,
His speech becomes less."

There is a famous saying that the one who remained silent was the safe one, and the safe one was the one who escaped hell. It is said that man's speech is as precious as silver, and his silence is as sweet as gold.

Just as an arrow from a bow cannot return, it cannot return after a gunshot. A person needs to think carefully before uttering any word in their tongue so that it does not cause harm to themselves or others. It never happens that a person is ashamed to remain silent, but there are occasions when one is confronted with remorse and regret for saying something. It is essential for anyone who wants peace, security, and salvation in this world and in the hereafter to avoid idle talk.

Mutual laughter is not a problem if it is within a reasonable range, but the Shariah etiquette should be observed on this occasion. For example, avoid exaggeration and lies in humour. Avoid anything that may offend anyone. It is the honour of a believer to be dignified and modest. Excessive laughter contradicts his dignity.

Excessive and unwarranted humour sometimes causes the speaker to utter something that the speaker does not realize is a delicacy. Still, the same thing sticks like an arrow in the heart of the addressee, which leads to happiness in the relationship. Instead, bitterness and tension become apparent, and mutual hatred and enmity develop. There is a famous saying that the wound of a dagger heals, but the wound of the tongue never heals. It is often observed that, in mutual jokes and sports, something comes out of the mouth that can cause a radical change in the situation. Seems to do.

Hazrat Aqaba bin Amir (RA) once offered in the service to the Messenger of Allah! O Messenger of Allah (ﷺ)! What measures should be taken to achieve security and deliverance from various calamities and troubles? Rasool Allah (ﷺ) replied: Hold your tongue, let your home suffice you (i.e., do not wander in the bazaars and streets), and weep over your sins. (Jami 'al-Tirmidhi)

The Prophet (ﷺ) said: A Muslim is one whose tongue and hands are safe from the evil of other Muslims. (Sahih Bukhari)

Emphasis on the remembrance of Allah Almighty

It is a divine command!

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا كَثِيْرًا O

(Surat al-Ahzab, 41)

O you who have believed, remember Allah with much remembrance

There are many meanings to remembering Allah. Allah is mentioned with the tongue, with the heart, and with His obedience. If a person places Allah Almighty in his heart, he will follow His commands. Forsaking Allah out of fear of Allah is also remembrance of Allah.

The Messenger of Allah (ﷺ) said: Undoubtedly, Allah says that I am with the servant when he mentions me. If he remembers me in solitude, I remember him in solitude. If he remembers me in the congregation, I remember him in a better congregation (i.e., before the angels of the higher world).

Hazrat Abu Saeed Khadri (RA) narrated that the Prophet (ﷺ) said: Those who sit in a place and engage in the remembrance of Allah are

surrounded by angels, and mercy overwhelms them, and contentment descends on them, and Allah remembers them in His court. (Sahih Muslim)

Mentioning with the tongue is also called remembrance because it is the interpreter of the heart. From this, it became clear that remembrance with the tongue is the only valid one with which the remembrance of Allah is also in the heart. But at the same time, it should be remembered that a person who engages in dhikr and Tasbih with his tongue, but his heart is not present, is also not without benefit. Someone complained to Hazrat Abu Usman Nahdi (ra) about a condition we mention with the tongue, but do not feel any sweetness in the heart. He spoke! Give thanks to Allah for taking one of your limbs, i.e., the tongue, into His obedience.
(Qurtubi)

The Messenger of Allah (ﷺ) said: He who obeys Allah, i.e., His rules, lawful and unlawful, remembers Allah. However, it's supererogatory prayers, less fasting, etc. And whoever disobeys the commands of Allah has forgotten Allah, even though (apparently) his prayers, fasting, and glorifications are more.

Hazrat Zunnoon Misri (ra) said! One who indeed remembers Allah and forgets all things in

comparison with Him. In return, Allah Himself protects all things and rewards them.

Hazrat Moaz (RA) said! No deed of man is equal to the remembrance of Allah in rescuing him from the torment of Allah Almighty. Zikr removes the darkness of man's heart and gives him a sound heart.

The Holy Prophet (ﷺ) said!

لِكُلِّ شَيْءٍ صِقَالَةٌ وَ صِقَالَةُ الْقُلُوْبِ ذِكْرُ اللّٰهِ

(Mishkout Sharif)

Everything has a seikal, and the seikal (cleansing) of the heart is the remembrance of Allah.

When the heart is clear and transparent, there will be pleasure in worship, and every word of goodness will affect the heart. And if the heart itself is not pure, then nothing good will affect his heart, nor will it incline towards worship and obedience.

Hazrat Abu Musa (RA) narrated that the Prophet (ﷺ) said: The likeness of the one who remembers Allah and the one who does not is like that of the living and the dead. (Agreed upon)

That is, the heart of the one who remembers is alive, and the heart of the one who does not recognize is dead.

Allah says!

اَلَّذِيْنَ اٰمَنُوْا وَتَطْمَئِنُّ قُلُوْبُهُمْ بِذِكْرِ اللّٰهِ اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ O

(Surat al-Raad: 28)

Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah, hearts are assured."

He who does not remember Allah in his heart is restless and anxious despite worldly luxuries. It is a fact that contentment comes only when Allah is remembered. The reason people in the world today are troubled despite all the blessings is the ignorance of the remembrance of Allah.

The guidance is from the Almighty!

وَمَنْ اَعْرَضَ عَنْ ذِكْرِيْ فَاِنَّ لَهٗ مَعِيْشَةً ضَنْكًا وَّنَحْشُرُهٗ يَوْمَ الْقِيٰمَةِ اَعْمٰى O

(Surat at-Taha: 124)

And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind."

Hazrat Ibn Abbas (RA) narrated that the Prophet (ﷺ) said: Satan is fixed on the heart of man; when he mentions Allah, he retreats, and when he is heedless, he starts whispering. (Bukhari)

Hazrat Abu Saeed (RA) narrated that the Prophet (ﷺ) was once asked which people would have the highest rank with Allah on the Day of Resurrection. He (ﷺ) said: Those who remember Allah much. (Tirmidhi and Bayhaqi)

Hazrat Anas (RA) narrates that the Prophet (ﷺ) said: The remembrance of Allah is a sign of faith and deliverance from hypocrisy, and protection from Satan is protection from the fire of Hell. Hazrat Mu'adh bin Jabal (RA) said that the Prophet (ﷺ) said: No deed can save a person from the torment of the grave more than the remembrance of Allah. (Reported by Ahmad)

The most significant disadvantage of neglecting the remembrance of Allah is that the devil dominates the heedless person, and by living with the devil, he becomes one of the devil's groups.

Allah says!

وَمَنْ يُّعْرِضْ عَنْ ذِكْرِ رَبِّهٖ يَسْلُكْهُ عَذَابًا صَعَدًا O

(Surat al-Jinn, 17)

And whoever turns away from the remembrance of his Lord, He will put into arduous punishment.

Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: Whoever sits in a meeting and does not remember Allah in it, his sitting will be a pity and a loss from Allah, and whoever lies down on his bed without remembering Allah, then from Allah Almighty there will be regret and loss.
(Sannan Abu Dawud)

Ignorance is such a bad thing that even the people of Paradise will regret the moments in which they did not mention Allah Almighty in the world. Hazrat Moaz (RA) said that the Prophet (ﷺ) said: After going to Paradise, the people of Paradise will not be saddened by anything in this world except the hour which has passed in this world without the remembrance of Allah.
(Tabarani and Bayhaqi)

A person who keeps his heart to one side and remembers Allah Almighty instead of wandering here and there never rests without the remembrance of Allah Almighty, and his heart does not feel at peace except that. He finds such

wealth that is never harmed; in fact, this is the remembrance that gives pleasure and taste to the deeds of the heart. This is the dhikr, the capital of people with low incomes and the lamp of the hut of the lovers. This dhikr revives the dead souls and brings the seekers to the desired. This is the dhikr that separates the seekers from their being and observes the beauty of the Almighty.

Emphasis on giving thanks to Allah Almighty:

Allah Almighty has emphasized the importance of giving thanks and mentioning oneself. There are innumerable blessings of Allah Almighty on the servants, the number of which is impossible for the servant. Man must give thanks for these blessings. Acknowledging blessings also comes with giving thanks. One should express blessings through one's words and deeds. One way to be thankful is to spend His blessings on good deeds. Denying blessings is worthless, and paying them for sinful deeds is ungrateful. How foolish it is for Allah to bestow blessings and for us to disobey Allah and obey the ego and the devil.

Allah says in Surah Ibraaheem in the Holy Qur'an.

وَاِذْ تَاَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَاَزِيْدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ اِنَّ عَذَابِيْ لَشَدِيْدٌ O

(Surah Ibrahim - 7)

And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favour]; but if you deny, indeed, My punishment is severe.'

Allah Almighty says in Surah Al-Zukhruf: Ayat 15

اِنَّ الْاِنْسَانَ لَكَفُوْرٌ مُّبِيْنٌ O

Indeed, man is clearly ungrateful

فَاذْكُرُوْنِيْٓ اَذْكُرْكُمْ وَاشْكُرُوْا لِيْ وَلَا تَكْفُرُوْنِ O

(Surat al-Baqarah, 152)

So, remember Me; I will remember you. And be grateful to Me and do not deny Me.

Allah Almighty said!

وَاٰتٰىكُمْ مِّنْ كُلِّ مَا سَاَلْتُمُوْهُ وَاِنْ تَعُدُّوْا نِعْمَتَ اللّٰهِ لَا تُحْصُوْهَا اِنَّ الْاِنْسَانَ لَظَلُوْمٌ كَفَّارٌ O

(Surah Ibrahim - 34)

And He gave you all you asked of Him. And if you should count the favour of Allah, you could not enumerate them. Indeed, humankind is [generally] most unjust and ungrateful.

A Muslim should be thankful for the blessings and remember Allah's blessings. When he uses them, he should praise Allah. The Messenger of Allah (ﷺ) said: Praising Allah is the objective, thanks to the servant who does not praise Allah; he did not give thanks to Allah. (Bayhaqi)

The command to hold fast to the rope of Allah:

Allah Almighty said in Quran:

وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَّلَا تَفَرَّقُوْا ۚ وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ كُنْتُمْ
اَعْدَاۤءً فَاَلَّفَ بَيْنَ قُلُوْبِكُمْ فَاَصْبَحْتُمْ بِنِعْمَتِهٖۤ اِخْوَانًا ۚ وَكُنْتُمْ عَلٰى شَفَا
حُفْرَةٍ مِّنَ النَّارِ فَاَنْقَذَكُمْ مِّنْهَا ۗ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ
تَهْتَدُوْنَ ۝

(Ale-Imran. 103)

And hold firmly to the rope of Allah all together and do not become divided. And remember the favour of Allah upon you - when you were enemies, and He brought your hearts together, and you became, by His favour, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus, does Allah make clear to you His verses that you may be guided?

The Messenger of Allah (ﷺ) said: This Qur'an is the rope of Allah. One end of it is in the hand of Allah, and the other is in your hand. Hold it firmly, because once you do, you will never go astray. In another hadith, the Prophet (ﷺ) said: I am leaving the Book of Allah within you. It is the rope of Allah. Whoever follows it will be guided, and whoever leaves it will go astray. (Dare-Mansoor)

These traditions clearly show that abandoning the Qur'an is a fundamental error. Leaving the Qur'an gives rise to different ideologies, and Muslims are divided into other sects. Leaders of different sects also want their interests protected. The real reason for the sectarianism that exists among Muslims today is the abandonment of the Qur'an.

Hazrat Ibadah bin Samit (RA) narrated that we swore allegiance to the Messenger of Allah (ﷺ), that we would listen and obey, both in hardship and in ease, happiness and unhappiness, and in the fact that we would not quarrel with our leader except that he started talking about disbelief. If there is clear proof from Allah about him, then we will fight with him. (Sahih Muslim)

Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: Your three words are pleasing to Allah, and three are disliked. Worship Allah and do not associate anyone with Him. Hold fast to the rope

of Allah, and do good to whomever Allah makes your ruler. Allah loves words. He dislikes frivolous talk (i.e., debates), waste of wealth, and an abundance of questions.
(Narrated by Muslim and Ahmad)

Hazrat Abu Dhar Ghaffari (RA) narrated that the Prophet (ﷺ) said: The person who separates even a pillow from the congregation pulled the rope of Islam from his neck.
(Narrated by Ahmad and Abu Dawood)

It is narrated that the Messenger of Allah (ﷺ) said: The same condition that befell the Children of Israel will come upon my Ummah. You will follow in their footsteps. The Children of Israel were divided into 72 sects, and my Ummah will be divided into 73 sects, in which all but one sect will be hellish. Companions said: O Messenger of Allah (ﷺ)! Which sect will be saved? The Prophet (ﷺ) said: It will be a group that will be held according to the way of my companions and me. (Reported by Tirmidhi)

Allah Almighty has made every human being different from others. A Muslim differs from another Muslim in the way of thinking, as do the Companions. They also had different views, but they were still grateful for each other. If they disagreed on something, they did it for the sake of

Allah. Strict promises have come to those who create disunity in the Ummah. It is also forbidden for an ordinary Muslim to stop talking to another Muslim brother for more than three days so that there is no division among them.

The Holy Qur'an has given such wise principles that if one adheres firmly to the system of life sent by Allah Almighty, i.e., the Qur'an, and all Muslims follow it together, the inevitable result will be that all Muslims will agree, be united, and be organized. If a group is holding a rope, the whole group becomes one body, and Satan will not succeed in any of his tricks. The Muslim will become unshakable and invincible in individual and collective life. Apart from this, national and communal life will be destroyed only by action; there is no good for personal life.

In the Holy Qur'an, the guidance is from the Almighty!

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ
ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ ○

(Surat al-Anam: 159)

Indeed, those who have divided their religion and become “Shia” (sects) - you, [O Muhammad (ﷺ)], are not [associated] with them in anything. Their affair is

only in the hands of Allah; then He will inform them of what they used to do.

In the Holy Qur'an, the guidance is from the Almighty!

الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيٰمًا وَّقُعُوْدًا وَّعَلٰي جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِيْ خَلْقِ
السَّمٰوٰتِ وَالْاَرْضِ ۚ رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا ۚ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ O

(Surah Ale-Imran. 191)

Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.

Al-Qaneteen: (القانتين)(Obedient)

This word is taken from Qunut. Qunut has several meanings, one of which is obedience. This obedience includes avoiding all forms of worship and denial.

Al-Munafaqqeen: (المنفقين)(Spenders)

It mentions the virtue of spending money. That is, those who are pious are those who pay for the sake of Allah Almighty. Spending is not related to

wealth but to the intention of getting the reward in the hereafter. Those not accustomed to spending in the way of Allah Almighty do not spend even when they have accumulated much wealth, and those who have the reward of the Hereafter in front of them pay in the way of Allah even though they have little wealth. Such people meet others' needs by withholding their own.

Attributes of the Wise People

All over the world, people claim to be wise; no one is ready to admit themselves to be foolish, so the Holy Qur'an has given some signs of intelligent people, which are, in fact, the correct standard of reason. Knowledge of feelings comes from the ears, nose, eyes, tongue, etc., also found in irrational animals. The function of the intellect is to conclude the signs, arguments, and contexts that are not felt.

Allah creates the heavens and the earth, and there are signs for men of understanding in the system of moving back and forth day and night, according to which they move back and forth day and night. These things show that their Creator is Allah Almighty, the Creator, Wise. Such

are the signs that the people of understanding see them and ponder over their creation and say: Our Lord! What you have created is valuable and meaningful. We glorify You so that I may be saved from the torment of Hell. These people remember Allah standing and lying down. They remember Allah with their tongues and hearts. They mention the essence and attributes of Allah Almighty. Saying His power and wisdom is all part of the remembrance of Allah. The people who attain the knowledge of Allah are the ones who are wise, and the requirement for them to be intelligent and knowledgeable is that they always remember Allah. In no case do they neglect the remembrance of Allah Almighty.

Hazrat Abu Huraira (RA) narrated that the Holy Prophet (ﷺ) said: Those who sit in a place where they do not remember Allah and do not send blessings on the Holy Prophet (ﷺ), then this gathering will be a cause of loss for them. If Allah wills, He can punish them; if He wills, He can forgive them. According to a narration, if a person lies down in a place and does not remember Allah during that time, his lying down will be harmful to him; and whoever walks in a place while walking, if he does not remember Allah, will be harmed by walking. (Al-Targheeb)

The remembrance of Allah Almighty is the soul of the world. As long as Allah is called even once in this world, the Hour will not come.
(Narrated by Muslim)

There are many people today who are said to be wise. They have worked hard to acquire knowledge of science and other matters on their own, but through this knowledge, they have not recognized the Creator of the universe. Many of us are deniers of the Creator, and those who believe in His existence do not believe in all His attributes and do not seek to understand His wisdom; instead, they focus on the manifestations of His power, matter, or physics. He believes in everything and says physics has reached this point in its development. It is the deprivation of these people from the knowledge of their Creator. They do not even realize why I was created, what will become of us after we leave this world, and that we have to accept the system of living that our Creator has sent us. (Anwar al-Bayan)

Today's world considers the standard of intellect and wisdom a deception. Some have thought it wise to amass wealth; some have considered it smart to make machine parts and new scientific inventions, but it is common sense that the prophets and messengers of Allah Almighty have brought knowledge, and it has been developed

through wisdom. The most incredible wisdom is that man understands his creation and its purpose. Obey the commands of your Creator.

Ability to think in the Qur'an and the abomination of interpretation

The guidance is from the Almighty!

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا

فِيهِ اخْتِلَافًا كَثِيرًا ۝

(Surat an-Nisa: 82)

Then, do they not reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction.

In this verse, Allah invites those whom Allah has given knowledge and understanding to meditate on the Qur'an. Everyone can think according to their experience and abilities; they should consult scholars when they lack understanding or have doubts. The scholars' degrees and the forms of deliberation are also different.

"Tadabur" does not mean that people who have read a little Arabic and Urdu do not know the phrases, do not know only grammar, do not know the reason for using Arabic words, do not know the derivative, or do not know the original letters. And if there is more knowledge, people like them start thinking about the Qur'an, consider themselves equal to the scholars, and explain the meaning to those who understand it. If that happens, it will be their ignorance.

People say why the Maulvis have a monopoly on the Qur'an. We are the people of understanding, and we are the scholars. We also explain the meaning of the Qur'an. Some of them are ignorant. That the Qur'an has been sent to us by Allah Almighty, we will understand it according to the circumstances of the time. The Prophet (ﷺ) was given the responsibility of conveying the word of Allah (the Holy Qur'an) to us, and he did it well. He who does not understand the Qur'an from the one who brings the Qur'an and expels the disciples of the one who brought the Qur'an and the disciples of the disciples from the middle will interpret it. Interpretation is misguided. Many people sit down to analyze and write the Qur'an without knowledge. They go astray and mislead others as well.

Hazrat Ibn Abbas (RA) narrated that the Prophet (ﷺ) said: Whoever says something about the Qur'an, in his opinion, let him make his abode in hell. And Hazrat Jundab (RA) is narrated on the authority of the Prophet (ﷺ) that the Messenger of Allah (ﷺ) said: He who said something from his own opinion about the Qur'an and said it was right, still did wrong. (Reported by Tirmidhi)

From this, it became clear that it is forbidden to interpret the Qur'an from one's own opinion. When you meditate on the Qur'an, first meditate on why the Maulvis have a monopoly on it.

As for why the Maulvis have a monopoly on the Qur'an, it is an ignorant question. When doctors are in charge of treatment, legislators are in charge of legislation, and engineers are in charge of engineering work, why can't the Qur'anic scholar explain the meanings and concepts? If the thought comes to mind that Allah Almighty has said that we have made the Qur'an Al-Hakim easy, then why is it not easy to think and understand? The answer to this whisper is that the Qur'an is simple yet easy to follow in its principles and rules. Nothing is easy without its own rules. The Qur'an is simple, but it is in Arabic, and attempting to understand the Qur'an without the knowledge

required to understand Arabic is like having an expert engineer operate on someone's heart.

It is so easy to understand the commands and prohibitions of the Qur'an and to know what is halal and what is haram. But to see the interpretation of the whole Qur'an from beginning to end and to extract its teachings and problems, to determine the complex and ambiguous, to choose one of the meanings of the common words according to the context, all the relevant sciences for it. It is essential to be an expert. The ignorant people of this age are quick to explain the meaning of the Qur'an on their own, and those who have lost their age in understanding the Qur'an are afraid even when they open their mouths.

When someone asked Hazrat Abu Bakr Siddiq (RA) about the interpretation of a verse, he expressed ignorance. The person who was asking the question was surprised and spoke! You do not know its interpretation, Siddiq Akbar (RA) said! "If I say something on my behalf, which sky will give me shade and which earth will lift me if I say something about the Book of which I do not know?"

The importance of jihad

The guidance is from the Almighty!

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۚ وَعَسٰٓى اَنْ تَكْرَهُوْا شَيْـًٔا وَّهُوَ خَيْرٌ لَّكُمْ ۚ وَعَسٰٓى اَنْ تُحِبُّوْا شَيْـًٔا وَّهُوَ شَرٌّ لَّكُمْ ۗ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ۝

(Surat al-Baqarah, 216)

Fighting has been enjoined upon you, while it is hateful to you. But perhaps you hate a thing, and it is good for you, and maybe you love a thing, and it isn't good for you. And Allah knows, while you know not.

The guidance is from the Almighty!

وَقَاتِلُوا الْمُشْرِكِيْنَ كَاۤفَّةً كَمَا يُقَاتِلُوْنَكُمْ كَاۤفَّةً ۗ وَاعْلَمُوْٓا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ ۝

(Surat at-Tawbah, 36)

And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous [who fear Him].

The guidance is from the Almighty!

اِنْفِرُوْا خِفَافًا وَّثِقَالًا وَّجَاهِدُوْا بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ فِيْ سَبِيْلِ اللّٰهِ ۗ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝

(Surat at-Tawbah, 41)

Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah. That would be better for you if you only knew.

The guidance is from the Almighty!

اِنَّ اللّٰهَ اشْتَرٰي مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَاَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ ۭ يُقَاتِلُوْنَ
فِيْ سَبِيْلِ اللّٰهِ فَيَقْتُلُوْنَ وَيُقْتَلُوْنَ ۣ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرٰىةِ وَالْاِنْجِيْلِ
وَالْقُرْاٰنِ ۭ وَمَنْ اَوْفٰى بِعَهْدِهٖ مِنَ اللّٰهِ فَاسْتَبْشِرُوْا بِبَيْعِكُمُ الَّذِيْ بَايَعْتُمْ بِهٖ ۭ
وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ O

(Surat at-Tawbah, 111)

Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight for the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah, the Gospel, and the Qur'an. And who is more faithful to his covenant than Allah? So, rejoice in the transaction that you have contracted. And it is that which is the great attainment.

The guidance is from the Almighty!

لَا يَسْتَوِي الْقٰعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ غَيْرُ اُولِي الضَّرَرِ وَالْمُجٰهِدُوْنَ فِيْ سَبِيْلِ
اللّٰهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ۭ فَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ عَلَي
الْقٰعِدِيْنَ دَرَجَةً ۭ وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى ۭ وَفَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ عَلَي
الْقٰعِدِيْنَ اَجْرًا عَظِيْمًا ۙ

(Surat an-Nisa ': 95)

Not equal are those believers remaining [at home] - other than the disabled - and the mujahideen, [who strive and fight] in the cause of Allah with their wealth and their lives. Allah has preferred the mujahideen through their wealth and their lives over those who remain [behind], by degrees. And to both, Allah has promised the best [reward]. But Allah has preferred the mujahideen over those who remain [behind] with an excellent reward –

The guidance is from the Almighty!

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا هَلْ اَدُلُّكُمْ عَلٰى تِجَارَةٍ تُنْجِيْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ O
تُؤْمِنُوْنَ بِاللّٰهِ وَرَسُوْلِهٖ وَتُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ ذٰلِكُمْ
خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ O يَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَيُدْخِلْكُمْ جَنّٰتٍ تَجْرِيْ
مِنْ تَحْتِهَا الْاَنْهٰرُ وَمَسٰكِنَ طَيِّبَةً فِيْ جَنّٰتِ عَدْنٍ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ O
وَّاُخْرٰى تُحِبُّوْنَهَا نَصْرٌ مِّنَ اللّٰهِ وَفَتْحٌ قَرِيْبٌ وَبَشِّرِ الْمُؤْمِنِيْنَ O

(Surat as-Saff: 10-13)

O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? [It is that] you believe in Allah and His Messenger (ﷺ) and strive in the cause of Allah with your wealth and your lives. That is best for you if you know. He will forgive your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment. And [you will obtain] another

[favour] that you love - victory from Allah and an imminent conquest; give the believers good tidings.

Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) was asked: Which deed is better? He (ﷺ) said: Believing in Allah and His Messenger (ﷺ). Has he wondered then which one? He (ﷺ) said: Jihad in the way of Allah. Has he asked then which one? He (ﷺ) said: Hajj is blessed. (Sahih Bukhari and Muslim)

Hazrat Anas bin Malik (RA) narrated that the Prophet (ﷺ) said: Spending a morning or an evening in the way of Allah is better than the world and all that is in it. (Sahih Bukhari and Muslim)

Hazrat Sahl bin Saad (RA) narrated that the Prophet (ﷺ) said: One day, guarding the war front in the way of Allah is better than the world, and all that is in it, and finding a place in heaven as big as one's whip is better than the world and all that is in it. (Sahih Bukhari and Muslim)

Hazrat Salman (RA) narrated that I heard the Prophet (ﷺ) say: Watching the border day and night is better than fasting for a month and waking up at night. And if he dies in this state, then his good deed will continue, and what he used to do and his provision of Paradise will continue for him. And he will be saved from being tempted.
(Sahih Muslim)

Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: The wound that is wounded in the way of Allah will come on the Day of Resurrection as to who will flow from its wound, its colour will be the colour of blood, and its fragrance will be the smell of musk. (Sahih Bukhari and Muslim)

Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: There are a hundred degrees in Paradise, which Allah has prepared for those who fight in the way of Allah. There is as much distance between two degrees as between heaven and earth. (Sahih Bukhari)

Hazrat Abdul Rahman bin Jabir (RA) narrated that the Prophet (ﷺ) said: It is not possible for the footsteps of a servant to be dusty in the way of Allah (jihad) and then the fire of Hell to touch them. (Sahih Bukhari)

Hazrat Zaid bin Khalid (RA) narrated that the Prophet (ﷺ) said: Whoever prepares a conqueror in the way of Allah (giving him the means of jihad), then he has undoubtedly done jihad himself. And whoever cares for a mujahid in his house with kindness has certainly done jihad.
(Sahih Bukhari and Muslim)

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) said: No one goes to

heaven who would like to return to this world and that there is nothing on earth for him except a martyr. He will wish to return to this world and be martyred ten times because he will see the greatness (due to martyrdom).
(Sahih Bukhari and Muslim)
Hazrat Sahl bin Hanif (RA) narrated that the Prophet (ﷺ) said: Whoever sincerely prays to Allah for martyrdom, Allah will raise him to the status of a martyr, even if death occurs to him in his bed. (Sahih Muslim)

Hazrat Aqaba bin Amir (RA) narrated that the Prophet (ﷺ) said: He who learns the art of archery then forsakes it (i.e., forgets) is not one of us or says that he has indeed disobeyed. (Sahih Muslim)

Hazrat Aqaba bin Amir (RA) narrated that the Prophet (ﷺ) said: Allah Almighty will admit three men to Paradise because of one arrow to its maker, who has good intentions in making it, to the archer, and to the one who takes out the arrow from the quiver. You learn the art of archery and riding, and I love knowing your archery more than your riding. Whoever reluctantly gave up after being taught the art of archery has received a blessing. He left or said he was ungrateful for the blessing. (Sunan Abu Dawood)

Hazrat Abu Huraira (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever dies in a

state where he did jihad and his soul did not think of jihad, his death will be due to a trait of hypocrisy. (Sahih Muslim)

Allah Almighty has emphasized the importance of Jihad in Surah At-Tawbah. The Prophet (ﷺ) had publicly announced that all Muslims would take part in the Battle of Tabuk. Violation of this order was not permissible. Most of those who were violated were hypocrites, and some were believers who were left behind due to temporary laziness and sluggishness. Allah Almighty accepted their repentance. Jihad is a sufficient duty under normal circumstances, which means that if some group of Muslims engages in jihad, the rest of the Muslims relinquish this duty. Yes, suppose the group participating in jihad is not enough and begins to be defeated. In that case, it becomes obligatory for the surrounding Muslims to go out to help them and participate in jihad. And if that is not enough, then jihad becomes obligatory on Muslims from other parts of the state, even from all over the world. In such a situation, denying it becomes haram. For this, the Amir of the Muslims must announce this and invite the Muslims to Jihad.

Under normal circumstances, like jihad, Islam and Muslims have collective issues and campaigns that are as obligatory as jihad. It is also essential for

them to have the presence of different Muslim groups so that all necessary work goes hand in hand and the collective duties continue to be performed. Funeral prayers for Muslim men, the burial of the dead, construction and maintenance of masjid, jihad, protection of Islamic borders, religious education, and training. All these duties are sufficient. Their responsibility is to Muslims all over the world. If some people are performing this duty as much as necessary, then the rest of the Muslims are relieved of this duty. (Tafsir Maarif Al-Quran)

It is obligatory to acquire knowledge

The guidance is from the Almighty!

وَقُلْ رَّبِّ زِدْنِيْ عِلْمًاO

(Surat at-Taha: 114)

and say, "My Lord, increase me in knowledge."

The guidance is from the Almighty!

قُلْ هَلْ يَسْتَوِي الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَا يَعْلَمُوْنَ اِنَّمَا يَتَذَكَّرُ اُولُوا الْاَلْبَابِO

(Surat al-Zumar: 9)

Say, "Are those who know equal to those who do not?" Only they will remember [who are] people of understanding.

The guidance is from the Almighty!

الَّذِيْنَ اٰمَنُوْا مِنْكُمْ ۙ وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ O

(Surat al-Mujadelah, 11)

Those who have believed among you and those who were given knowledge by degrees. And Allah is Acquainted with what you do.

The guidance is from the Almighty!

اِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمٰۗؤُا ۭ اِنَّ اللّٰهَ عَزِيْزٌ غَفُوْرٌ O

(Surat al-Fatir, 28)

Only those who fear Allah, from among His servants, who know. Indeed, Allah is Exalted in Might and Forgiving.

Hazrat Sahl bin Saad (RA) is narrated from the Holy Prophet (ﷺ) said to Hazrat Ali Al-Murtada (RA)! By Allah! If a person gets guidance from Allah, they are better than a red camel.
(Sahih Bukhari and Muslim)

Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: Whoever calls to guidance will have a reward equal to that of those who follow guidance, and it will not diminish the reward of those who follow it. (Sahih Muslim)

Hazrat Abdullah bin Masood (RA) narrates that they used to say that the Messenger of Allah (ﷺ) said: May Allah keep the man fresh who listens to us and then conveys it to others as he heard it. So many people need to be heard; there are more memories than there are people. (Jami 'al-Tirmidhi)

Hazrat Abu Huraira (RA) narrated that the Prophet (ﷺ) said: Whoever acquires the knowledge by which the pleasure of Allah is sought to obtain the means of this world, he will not even get the fragrance of Paradise on the Day of Resurrection. (Sunnan Abu Dawood)

Imam Tirmidhi (ra) narrates on the authority of Abu Darda (RA) that I heard the Messenger of Allah (ﷺ) saying: Whoever goes on a path whose aim is to acquire knowledge, Allah will guide him to the path to Paradise as a reward for his walk. The angels of Allah spread their wings for the students. All the creatures of the heavens and the earth and the fish of the water pray for the world.

The virtue of one world over the most supererogatory worshiper is like the virtue of the moon on the fourteenth night over all the other stars. The scholars are the inheritors of the prophets. The Prophets do not leave a legacy of gold and silver, but of knowledge. The person who inherited this knowledge has acquired great wealth. (Qurtubi)

A hadith has been narrated in Darmi that a person asked the Prophet (ﷺ) that there were two men in the Children of Israel. There was a scholar who could only offer prayers and teach religion to the people. The other fasted all day and stood in worship at night. Which of the two is better? The Prophet (ﷺ) said: The superiority of this Alim over this Abid is like my superiority over the lowest of you. (Qurtubi)

The Messenger of Allah (ﷺ) said: A jurist is more potent than a thousand worshipers than Satan. (Jami 'al-Tirmidhi)

The Messenger of Allah (ﷺ) said: When a person dies, his deeds cease, but there are three deeds which are rewarded even after death. An ongoing charity, i.e., building a masjid or a building for religious education, or building public

welfare institutions. The other is the knowledge from which people continue to benefit even after that. For example, scholars whose students continue to teach religion even after their death and any book and composition from which people continue to help—the third righteous offspring who kept praying for him and delivering the reward.

Reward for the pious in the Hereafter

Allah Almighty Said!

قُلْ أَؤُنَبِّئُكُمْ بِخَيْرٍ مِّن ذَٰلِكُمْ لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ (15) الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ (16) الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ (17)

(Surah Ale-Imran: 15-17)

Say, "Shall I inform you of [something] better than that? Those who fear Allah will be gardens in the presence of their Lord, beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah. And Allah is Seeing of [His] servants - Those who say, "Our Lord, indeed we have

believed, so forgive us our sins and protect us from the punishment of the Fire," The patient, the true, the obedient, those who spend [in the way of Allah], and those who seek forgiveness before dawn.

Allah says (interpretation of the meaning): "Better are the things of this world which give benefit in the hereafter." But it will not be available to everyone. It will only be open to the pious. The most extraordinary piety is to avoid disbelief and polytheism and to accept faith. No good deed can benefit without faith. Then, there are the degrees of purity. Avoiding major sins and avoiding similarities are also Taqwa. Allah has promised the pious servants that they will find their Lord's gardens beneath which rivers flow. They will abide therein forever, and they will have righteous wives. Allah Almighty will be pleased with them forever and ever. The pleasure of Allah is better than any blessing.

The Holy Prophet (ﷺ) said: Undoubtedly, Allah will say to the people of Paradise. O people of Paradise! They will submit, Our Lord! We are here for compliance. The whole good is in your possession. Allah Almighty will say! Do you agree? They will submit. Our Lord! How can we not agree? You have given us something you have not given to any of your creatures before. Allah will say: Shall

I give you something better than that? They will say: Our Lord! What could be better than this? Allah Almighty will say that I send down my pleasure on you. I will never be angry with you again. (Bukhari and Muslim)

Among the blessings that the pious will receive from their Lord, the greatest blessing is the pleasure of Allah.

Who are the righteous?

"Saleh" is derived from Salah, who avoids sins and is adorned with virtues. He who turns to Allah is righteous. It has many levels. The Prophets (ﷺ) are the highest of the righteous because they are infallible and are followed by other honest people.

Hazrat Sulaiman (AS) prayed to Allah:

وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ○

(Surat An-Namal: 19)

And admit me by Your mercy into [the ranks of] Your righteous servants."

And after mentioning many Prophets in Surah Anbiya, he said:

وَاَدۡخَلۡنٰهُمۡ فِىۡ رَحۡمَتِنَا ؕ اِنَّهُمۡ مِّنَ الصّٰلِحِيۡنَ O

(Surat al-Anbiya ': 86)

And We admitted them into Our mercy. Indeed, they were of the righteous.

From this, it became clear that ability is a great virtue and the main attribute of the well-wishers. Being righteous is a great thing.

Whoever spends the night in such a way that he keeps on worshiping Allah, sometimes prostrating, sometimes standing, who fears the seizure of the Hereafter, hopes for the mercy of his Lord. Can this person be equal to a person who is a disbeliever and keeps on committing sins? The righteous believer and the wicked cannot be identical. Those who are knowledgeable, whose knowledge has shown them the light of faith. As a result, they accepted the faith and engaged in worship. Those who are ignorant and do not know the Oneness of Allah, these two parties cannot be equal. Ignorance is not similar to knowledge, and ignorance is not equal to the Alim. When the Day of Resurrection comes, the learned will be sent to Paradise and the disbelievers to Hell.

People without intellect do not seek advice. They listen to the Qur'an but do not believe in its call and teachings. Many people are far ahead in worldly affairs, but are infidels and polytheists. They do not know their Creator. Many people do not believe in the existence of the Almighty Creator, and those who do share it with others. For this, children also suggest and worship other than Allah. This wisdom is useless. Such people can never be counted among the righteous.

Attributes of Ibad-Ur-Rehman and his morals and deeds

وَعِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَي الْاَرْضِ هَوْنًا وَّاِذَا خَاطَبَهُمُ الْجٰهِلُوْنَ
قَالُوْا سَلٰمًاO وَالَّذِيْنَ يَبِيْتُوْنَ لِرَبِّهِمْ سُجَّدًا وَّقِيَامًاO وَالَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا
اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ڰ اِنَّ عَذَابَهَا كَانَ غَرَامًاO اِنَّهَا سَاءَتْ مُسْتَـقَرًّا
وَّمُقَامًاO وَالَّذِيْنَ اِذَآ اَنْفَقُوْا لَمْ يُسْرِفُوْا وَلَمْ يَـقْتُرُوْا وَكَانَ بَيْنَ ذٰلِكَ
قَوَامًاO وَالَّذِيْنَ لَا يَدْعُوْنَ مَعَ اللّٰهِ اِلٰـهًا اٰخَرَ وَلَا يَقْتُلُوْنَ النَّفْسَ الَّتِيْ حَرَّمَ
اللّٰهُ اِلَّا بِالْحَقِّ وَلَا يَزْنُوْنَ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ يَلْقَ اَثَامًاO يُّضٰعَفْ لَهُ الْعَذَابُ
يَوْمَ الْقِيٰمَةِ وَيَخْلُدْ فِيْهٖ مُهَانًاO اِلَّا مَنْ تَابَ وَاٰمَنَ وَعَمِلَ عَمَلًا صَالِحًا
فَاُولٰٓئِكَ يُبَدِّلُ اللّٰهُ سَيِّاٰتِهِمْ حَسَنٰتٍ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًاO وَالَّذِيْنَ لَا

يَشْهَدُوْنَ الزُّوْرَ ۙ وَاِذَا مَرُّوْا بِاللَّغْوِ مَرُّوْا كِرَامًا O وَالَّذِيْنَ اِذَا ذُكِّرُوْا بِاٰيٰتِ
رَبِّهِمْ لَمْ يَخِرُّوْا عَلَيْهَا صُمًّا وَّعُمْيَانًا O وَالَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا هَبْ لَنَا مِنْ
اَزْوَاجِنَا وَذُرِّيّٰتِنَا قُرَّةَ اَعْيُنٍ وَّاجْعَلْنَا لِلْمُتَّقِيْنَ اِمَامًا O اُولٰٓئِكَ يُجْزَوْنَ
الْغُرْفَةَ بِمَا صَبَرُوْا وَيُلَقَّوْنَ فِيْهَا تَحِيَّةً وَّسَلٰمًا O خٰلِدِيْنَ فِيْهَا ۭ حَسُنَتْ
مُسْتَقَرًّا وَّمُقَامًا O قُلْ مَا يَعْبَؤُا بِكُمْ رَبِّيْ لَوْلَا دُعَاۗؤُكُمْ ۚ فَقَدْ كَذَّبْتُمْ
فَسَوْفَ يَكُوْنُ لِزَامًا O

(Surat al-Furqan: 63-77)

The (faithful) slaves of the Beneficent are they who walk upon the earth modestly, and when the foolish ones address them, answer: Peace; (63) And who spend the night before their Lord, prostrate and standing, (64) And who say: Our Lord! Avert from us the doom of hell; lo! the doom thereof is anguish; (65) Lo! it is wretched as abode and station; (66) And those who, when they spend, are neither prodigal nor grudging; and there is ever a firm station between the two; (67) And those who cry not unto any other god along with Allah, nor take the life which Allah hath forbidden save in (course of) justice, nor commit adultery - and whoso doeth this shall pay the penalty; (68) The doom will be doubled for him on the Day of Resurrection, and he will abide therein disdained for ever; (69) Save him who repenteth and believeth and doth righteous work; as for such, Allah will change their evil deeds to good deeds. Allah is ever Forgiving,

Merciful. (70) And whosoever repenteth and doeth good, he verily repenteth toward Allah with true repentance - (71) And those who will not witness vanity, but when they pass near senseless play, pass by with dignity. (72) And those who, when they are reminded of the revelations of their Lord, fall not deaf and blind thereat. (73) And who say: Our Lord! Vouchsafe us the comfort of our wives and of our offspring, and make us patterns for (all) those who ward off (evil). (74) They will be awarded the high place forasmuch as they were steadfast, and they will meet therein with welcome and the ward of peace, (75) Abiding there for ever. Happy is it as abode and station! (76) Say (O Muhammad, unto the disbelievers): My Lord would not concern Himself with you but for your prayer. But now ye have denied (the Truth), therefore there will be judgment. (77)

In these verses, Allah Almighty describes the attributes of righteous people and calls them Ibad-ur-Rehman.

The attributes of these gentlemen mentioned are as follows.

First adjective:

They have been described as the servants of the Most Gracious; this is a great attribute and title. Thus, creatively, we are all servants of the Most Gracious. Still, by our faith and authority, by morality, those who devoted themselves to

worship the Most Gracious with true devotion and sincerity, and the Most Merciful said of him: There is no more incredible honour for a servant than this. This is the most honourable title for a servant.

Allah Almighty while mentioning the Ascension said!

سُبْحٰنَ الَّذِيْٓ اَسْرٰى بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا
الَّذِيْ بٰرَكْنَا حَوْلَهٗ لِنُرِيَهٗ مِنْ اٰيٰتِنَا ۭ اِنَّهٗ هُوَ السَّمِيْعُ الْبَصِيْرُ O

(Surat al-Bani-Israel -1)

Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.

This glorious devotion brings the servant closer to Allah Almighty and means attaining higher ranks in the Hereafter.

Second adjective:

They walk on the earth with humility, that is, they do not walk with pride and arrogance.

In Surah Al-Isra, Allah Almighty says

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ○

(Surat al-Isra ': 37)

And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.

When a person possesses the dignity of humility and is not afflicted with the disease of arrogance, he adopts humility in his speech.

The third adjective:

When ignorant people address them, they do not confuse them, do not answer them, nor do we quarrel with them. Elsewhere, they said that when these people pass by vain deeds, they pass by with dignity. That is to say, evil and mean-spirited people are always ready to hurt the nobles. These people are engaged in vain deeds. When the servants of Allah pass by them, they do not even look at them. They pass by with their eyes lowered with dignity. If someone teases you by force, they leave, saying, "We have peace." They think that if we answer, their reputation will be at risk.

Fourth adjective:

They spend the night in worship of their Lord. Sometimes in prostration, sometimes in standing. Their passion for prayer does not allow them to relax much. These people sleep less at night and ask for forgiveness at dawn.

Fifth adjective:

They seek refuge in the torment of Hell and pray: Our Lord! Remove the torment of Hell from us, for their torment is utterly destructive. This refers to the punishment of the disbelievers. Hell is indeed the worst abode. May Allah protect us from this evil place. (Amen). It is the way of the sincere, the believers, and the Qaneteen (قانتين) that they worship well, and at the same time, they are afraid and keep on praying to escape from the torment. It is not the honour of a believer to be carefree by doing good deeds. They are so scared that our good deeds will be accepted or not.

Sixth adjective:

When the servants of the Beneficent Allah spend, they do not spend extravagantly and are not stingy. Instead, they go the middle way. Because

they have perseverance on both sides, it is not permissible to devote money to sinful deeds. Halal work should also be done in moderation. The Prophet (ﷺ) said that moderation in expenditure is half the management of the economy. Half of the economy is managed in earning and working, and half is spent in moderation. He should spend moderately on himself, his children, his parents, and his relatives. Yes, those whose trust has been significantly increased: if they do not feel discomfort in spending half or all of their wealth at once on good deeds, then such people can also spend their entire wealth in the way of Allah. Hazrat Abu Bakr Siddiq (RA), in the battle of Tabuk, offered the property as the whole of his house to please the Prophet (ﷺ). (مشکوۃ المصابح)

Seventh adjective:

They do not call on any other god than Allah. That is, they do not engage in polytheism. They adopt pure monotheism.

Eighth adjective:

They do not kill any soul which Allah Almighty has forbidden to be killed. Yes, if the killing is absolute

and in accordance with the principles of Shariah. For example, someone should be killed in retaliation, or an adulterer should be stoned.

Ninth Adjective:

They do not commit adultery. Anyone who does so will face severe punishment.

Hazrat Abdullah bin Masood (RA) is narrated from a person's submission. O Messenger of Allah (ﷺ)! What is the greatest sin in the sight of Allah? He (ﷺ) said: So, consider someone equal to Allah even though Allah has created you. The questioner asked which sin is the greatest after that; He (ﷺ) said, "Kill your children for fear that they will eat with you." (Killing children out of fear of hardship). The questioner then asked which sin is the greatest; He (ﷺ) said that he should commit adultery with his neighbour's wife.
(Narrated by Al-Bukhari)

Tenth Adjective:

These are the people who do not indulge in lies. That is, those who are against the pure Shari'ah. They do not go to the worship of the polytheists or their festivals. Where there is singing, there is dancing, there is drinking; the servants of Allah do not go on all these occasions. Although he did not

share in the sin by his actions, if he came out of his body, he added one person from his caste to the assembly of the people of falsehood. It is also forbidden to increase the council of evil.

Participating in these other gatherings brings ink and hardness to the heart and reduces the heart's urge towards good deeds. If one attends such gatherings repeatedly, the desire for goodness disappears, and the soul becomes accustomed to evil deeds. There are significant denials in marriage nowadays. One should avoid these denials and protect one's soul and spirit.

Eleventh adjective:

And when they pass by vain deeds, they pass by with dignity. That is to say, apart from participating in the assembly of evil, they withdraw if they ever pass by accidentally in an absurd and meaningless assembly. The one who stood there as if he had also joined, and it is also possible that one of these wicked men started inviting him into the assembly or got involved in something without any reason.

Twelfth Adjective:

The glory of these servants is that when they are admonished by the verses of their Lord, i.e., the verses are recited and asked to fulfill their requirements, they do not fall on them as deaf and dumb. This means they pay close attention to these verses, use their hearts and minds to understand them, and know the command's requirements. They do not act as if they have never heard or seen. It showed that the meanings and concepts of the Qur'an should be well understood and that their requirements should be thoroughly followed. That is the glory of the believers.

Thirteenth adjective:

They pray, Our Lord! Give our eyes coolness from our wives and children. That is, make them the cool of our eyes. Wives and children should be comfortable, obedient, virtuous, pious, and happy to see them. Those who are good servants are also concerned about the purity of their wives and children. Where they care about their food and drink, they also arrange for them to be taught and trained in religion. If the wife and children are physically healthy, eat and drink well, and are disobedient to Allah Almighty and their parents,

then their eyes do not grow cold; rather, they become burdened. When they put their children into religion, make them pious, and continue to lead them on the faith for the rest of their lives, they will become the imams and leaders of the righteous.

A person can become the Imam of the pious in the same way as himself. He has to fulfill all the requirements of righteousness. Desiring to become a religious leader with piety, and praying for it, are not forbidden by Shari'ah and are not bad, but they should not create arrogance in oneself.

The attributes of believing men and women and the promise of a great reward for them

اِنَّ الْمُسْلِمِيْنَ وَالْمُسْلِمٰتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ وَالْقٰنِتِيْنَ وَالْقٰنِتٰتِ
وَالصّٰدِقِيْنَ وَالصّٰدِقٰتِ وَالصّٰبِرِيْنَ وَالصّٰبِرٰتِ وَالْخٰشِعِيْنَ وَالْخٰشِعٰتِ
وَالْمُتَصَدِّقِيْنَ وَالْمُتَصَدِّقٰتِ وَالصَّاۤىِٕمِيْنَ وَالصّٰۤىِٕمٰتِ وَالْحٰفِظِيْنَ فُرُوْجَهُمْ
وَالْحٰفِظٰتِ وَالذّٰكِرِيْنَ اللّٰهَ كَثِيْرًا وَّالذّٰكِرٰتِ ۙ اَعَدَّ اللّٰهُ لَهُمْ مَّغْفِرَةً وَّاَجْرًا
عَظِيْمًا ○

(Surat al-Ahzab, 35)

Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fast women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for them, Allah has prepared forgiveness and a great reward.

Scattered beads

Stop your tongue with suspicious and complaining, happiness will be given

*****

Darood Tunajjina

Once there was a pious man Skeikh Moosa Zurair travelling on a ship when it started to sink due to a heavy storm.[8] In his sleep he saw the Holy Prophet *(Peace and blessings of Allah Almighty be upon him)*. The Holy Prophet *(Peace and blessings of Allah Almighty be upon him)* instructed Moosa Zurair to recite Durood Tunjina 1000 times. Moosa Zurair awoke from his sleep and proceeded to recite Durood Tunjina. As soon as he had finished reading 300 times, the storm subsided and the ship was saved. This Durood is recommended during days of calamity, turmoil and distress. Seventy times a day is essential for relief from our problems and difficulties.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰى اٰلِ
سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ صَلٰوةً تُنَجِّيْنَا بِهَا مِنْ جَمِيْعِ
الْاَهْوَالِ وَالْاٰفَاتِ، وَتَقْضِيْ لَنَا بِهَا جَمِيْعَ الْحَاجَاتِ،
وَتُطَهِّرُنَا بِهَا مِنْ جَمِيْعِ السَّيِّئَاتِ، وَتَرْفَعُنَا بِهَا عِنْدَكَ
اَعْلَى الدَّرَجَاتِ، وَتُبَلِّغُنَا بِهَا اَقْصَى الْغَايَاتِ مِنْ جَمِيْعِ
الْخَيْرَاتِ فِي الْحَيٰوةِ وَبَعْدَ الْمَمَاتِ، اِنَّكَ عَلٰى كُلِّ
شَيْءٍ قَدِيْرٌ.

O 'Allah! Shower blessings on Muhammad (pbuh) Our Master, and his family, such blessings, by means of which Thou may relieve us of all anxieties and calamities. Thou may satisfy all our needs. Thou may clean us of all evils and thanks for which Thou may grant us high position and high rank and status in Thy presence. Thou may lead us to the utmost limit in our aspirations and capacity in whatever is best in this world as well as in the Hereafter as Thou has the full power over everything.

ALLAH HUMMA SALLE ALA SAI-YE-DENA WA MAU-LA-NA MUHAMMADIW WA A'LA AALE SAI-YE DE NA WA MAU-LA NA MUHAMMADIN SA-LA-TAN TUNAJJEENA BE HA MIN JA-MEE-IL AH WAALE WAL-AAFAA-TE WA TAQ ZEE LANA BE HAA JA-MEE-AL HAA-JAA-TE WA TO T(W)AHE RO NAA BE HA MIN JA MEE IS-SAYYE AATE WA TAR FA 'OO NA BE HA 'IN DAKA A'A-LADDA RA JA TE WA TO BALLE GU NA BE HA AQ-SAL GA-YAAT MIN JA MEE IL KHAI-RAAT FIL-HA-YATE WA BA' DAL MA MAAT IN-NA KA A'LA KOLLE SHAI-IN QADEER.

DUAA

اَللّٰهُمَّ حَبِّبْ اِلَيْنَا الْاِ يْمَانَ وَزَيِّنْهُ فِيْ قُلُوْ بِنَا وَكَرِّهْ اِلَيْنَا الْكُفْرَ
وَالْفُسُوْقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّ شِدِيْنَ.
اَللّٰهُمَّ تَوَفَّنَا مُسْلِمِيْنَ وَاَلْحِقْنَا بِالصَّالِحِيْنَ
غَيْرَ خَزَايَا وَلَا مَفْتُوْنِيْنَ

☆☆☆

وَاٰخِرُ دَعْوٰنَآ اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

10th Rabi us-Sani 1443, Monday,

November 15, 2021

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1 - Biography of The Greatest Prophet (ﷺ)
(According to the Calendar)
2 - Al-Siddique (Syedna Abu Bakr Siddique RA)
3 - Seerat Amirul Mominin Syedna Ali Al-Murtaza (RA)
4 - HEARTS - In the light of the Quran
5 - What is Soul (Nafs)
6 - Historical Trees of Islam
7 - Hypocrisy
8 - Carelessness and Ignorance
9 - Muslim Protocols
10 - Biographies of Muhadeseen
11 - Biography of Imam-e-Azam
12 - Dajjal, Imam Mehdi and Hazrat Esa (AS)
13 - Great Women in Islamic History. V1 & 2
14 - Seerat Syedna Amir Muawiyah (RA)
15 - NAQSHBANDIA FAMILY
16 - STORIES OF AULIYA KARAM (ra)
17 - TASAWWUF
18 - Jihad and Mujahid
19 - Great Muslim Mothers
20 - Reputable Muslim Shaheed Ladies
21 - Speech Cautiousness
22 - Very Important Basic Masail
23 - Articles (English and Urdu)
24 – Khatamahu Misk (Kitab ad-Duaa)
25 – Assassination Attacks on the Rehmat-allil-Aalamin (ﷺ)
26 – Ghazwah Hind

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